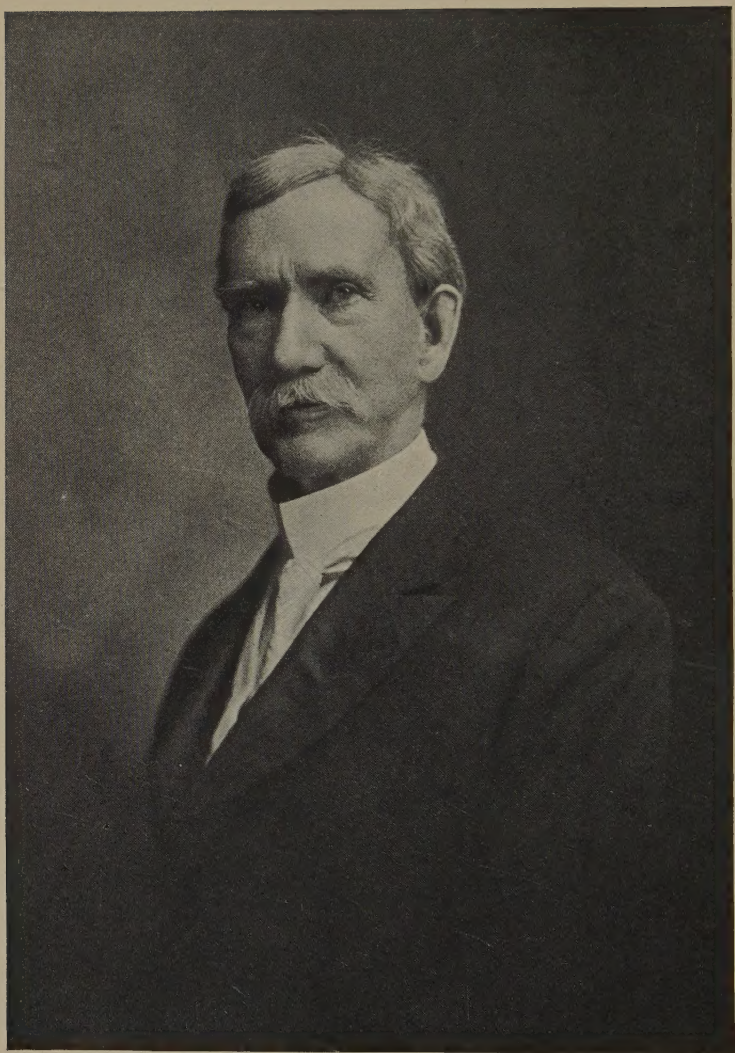




REV. SAMUEL B. FORBES
TREASURER NATIONAL COUNCIL
1889-1907

THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF

THE UNITED STATES

ADDRESSES, REPORTS, STATEMENTS OF BENEVOLENT
SOCIETIES, CONSTITUTION, MINUTES,
ROLL OF DELEGATES, ETC.

OF THE

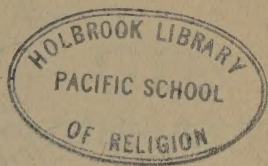
THIRTEENTH TRIENNIAL SESSION
CLEVELAND, OHIO, OCTOBER 8-17, 1907

PUBLISHED BY ORDER OF THE NATIONAL COUNCIL

BOSTON, MASS.

OFFICE OF THE SECRETARY OF THE NATIONAL COUNCIL
No. 614 CONGREGATIONAL HOUSE

1907



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1907

The Fort Hill Press

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176 TO 184 HIGH STREET
BOSTON, MASS.

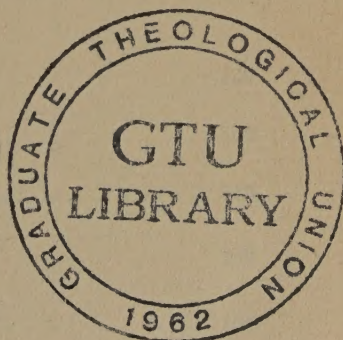
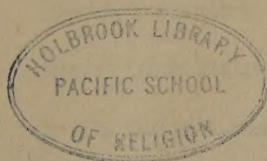
NATIONAL COUNCIL

THE THIRTEENTH TRIENNIAL SESSION

ADDRESSES AND DISCUSSIONS

THEME:

"CONGREGATIONAL OPPORTUNITY AND EXPANSION"



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SESSIONS OF THE NATIONAL COUNCIL.

YEAR.	PLACE.	MODERATOR.	ASSISTANT.	ASSISTANT.	PREACHER.
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1866	Oberlin, Ohio.....	Rev. Wm. T. Budington...	Gen. O. O. Howard.....	Rev. Geo. H. Atkinson...	Leonard Bacon
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1901	Portland, Me.....	Rev. Amory H. Bradford..	William H. Strong.....	Rev. S. B. L. Penrose....	William J. Tucker
1904	Des Moines, Ia.....	Rev. Wash'n Gladden.....	Hon. J. H. Perry.....	Rev. H. H. Proctor.....	Alexander McKenzie
1907	Cleveland, Ohio...	Hon. Thos. C. MacMillan...	Pres. J. G. Merrill.....	Rev. F. L. Goodspeed....	Rev. Geo. A. Gordon

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Registrars: Rev. William H. Moore, 1871-1901; Rev. Joel S. Ives, 1901.

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THE CHURCH AND THE SOCIAL CRISIS.

WASHINGTON GLADDEN, D.D., LL.D., COLUMBUS, OHIO.

I return to you, to-night, my brethren, the commission with which three years ago you honored me, with gratitude for the trust reposed in me, and with the desire to render some account of my stewardship.

You asked me to devote as much of my time as I could to a ministry at large, and I have endeavored to comply with that request. With health somewhat impaired, and with pastoral duties that could not be neglected, I have done as much as in me lay to express the fellowship of the churches, by bearing from one group to another words of greeting and fraternal good will. It has been, for me, a grateful service. Even this slight manifestation of the fact that we are one people has been cordially welcomed by Congregationalists of every section.

I have visited, during the three years, twenty-five states of the Union, and the District of Columbia; have crossed the continent twice, and have spoken about seventy-five times before state and local associations, clubs, congresses, and other Congregational assemblies. I have gone, of course, only where I was invited, and I have been constrained, for lack of strength, to decline many services of this kind which I should have been glad to render.

The work to which the moderator thus finds himself called is not likely to be a sinecure. The amount of it is limited only by his capacity. When he is not itinerating, a pretty heavy correspondence protects him against idleness. And when this work of a general ministry is added, as it is likely to be, to the cares and duties of an exacting pastorate, the incumbent is made sure of three pretty strenuous years.

How much the churches are likely to get out of this service is more than I can say. It is clear to me that the moderator of the National Council, passing as the representative of all the churches from group to group, does render some service as a

visible symbol of the common bond that makes us one people. If, at the same time, he could be the bearer of an awakening and informing message, if he could stimulate the churches to larger visions of the things to be done, and more courageous and united purposes, his ministry at large might be of great value.

A purely moral influence it must always be; any attempt by the moderator of the National Council to meddle with the business of the churches or of the state or local bodies is not rationally conceivable. I have been slightly amused, now and then, by signs of an apprehensive fear lest the mention even of the title of the moderator might lend some color to hierarchical claims which he might insidiously be making for himself, but such solicitude can only be ascribed to a defective sense of humor. Hierarchical power is not, among us, I make bold to say, a thing to be grasped at by anybody in his right mind. Our perils do not lie in that direction. The thing which we have most to fear is not concentration of authority, it is disintegration of life. The sentiment which we most need to cultivate is not suspicion of encroachments on our liberty, it is rather a sense of our solidarity, an enthusiasm for the interests that are common to us all.

That the moderator, if he were a man of light and leading, might do some valuable service along this line, goes without saying. For myself, I can only say that I am profoundly grateful for the privilege you have given me of attempting some such work as this. It is very little that I could do, but I have done what I could. It has been to me a great delight to meet in council with the Congregationalists of every section; to rejoice in the breadth and courage and loyalty to truth with which they are working out their problems of thought and life; to be quickened and comforted by the earnestness and vigor with which they are taking up the tasks before them; and especially to feel the thrill of hope and expectation with which the young men of our ministry are going forth to the work of this new day. And my last days will be happier days because of the friendships I have formed and the visions I have seen in these three years of my ministry at large.

You will pardon, my brethren, these personal words; as the first occupant of this office to whom this ministry at large was

especially committed, I thought it proper that I should make some report of the manner in which I have tried to exercise it.

We have come together, I am sure, at the beginning of this great meeting, with a profound sense of its significance, with the feeling that it may prove to be the most important assembly which the Congregational people have ever held on this continent, and with the strong desire that in all the great matters which are to come before this Council and before the societies affiliated with it we may have the guidance of the Spirit of Truth and Wisdom. I hope that we shall feel that there is really but one assembly here; that the National Council does but gather up and make coherent the interests which are represented in the other organizations; that every session of these ten days is to be devoted to our common Congregational work, for which we are all responsible.

To undertake any general survey or discussion of the various questions which are to come before us during these meetings would obviously be out of the question; I must content myself with endeavoring to set forth some considerations of more general character which may help to shape our ideals and direct our aims in all the work before us.

The three years which have elapsed since we turned our faces homeward from Des Moines have been eventful years. It is not necessary to undertake any résumé of the things which have been happening; the conviction that the time in which we are living is epochal is not long absent from any sober mind.

Most of us have lived through periods which were clearly not critical; when the current of time lapsed gently from decade to decade with hardly a ripple; when there were few complaints or questionings. But such a time is not the present; its movement is swift and tumultuous; our faiths, our philosophies, our social conventions, our political and industrial institutions, are tossed upon its plunging flood, and we are watching to see how many of them will outlive the rapids.

These perturbations are not local. Like the shocks and eruptions which have rent the earth's crust and ravaged great cities, they have appeared in many places, and we seem to hear a great voice saying: "Yet once more I make to tremble not the earth only, but also the heaven." And even as the everlasting hills totter and crumble under the impact of in-

scrutable subterranean forces, so the political dynasties which deemed themselves secure against all enemies have been rent and riven by powers whose existence they hardly suspected.

Who of us would have predicted, three years ago, that before our re-assembling the greatest despotism the world has ever known would be shattered into fragments? We might have hoped that, as the issue of war then raging, Japan would win a substantial victory, but that the result of that victory would be the complete collapse of the Russian autocracy; that this great military power would be reduced to political chaos and financial beggary; that the czar would be, in effect, a prisoner in his palace; that the all-powerful grand ducal conclave, whose domination was absolute, would dwindle and disappear; that the whole body politic of this vast empire would become so thoroughly permeated by democratic and socialistic ideas that no reasonable hope could be entertained of a restoration of the autocracy — who of us could have dreamed? The foundations of that despotic rule seemed to have been laid in adamant; the army and the navy appeared to be irresistible weapons in the hand of an irresponsible despot; the expectation of any popular resistance to such an engine of oppression would have appeared to most students of politics utterly visionary; yet to-day that autocracy is the jest and by-word of the nations. No stable rule has taken its place, nor can any such thing be hoped for in the near future; years of tumult and disorder are likely to pass before the foundations of justice and good will can be securely laid; the only sure thing is that the western world's last and mightiest stronghold of absolutism is in ruins.

Less spectacular, but perhaps no less significant, are the portents visible in that great Eastern empire, whose civilization, for so many centuries, has been stationary, whose law has been tradition, and to whose habitual mood any kind of gospel was a heresy. A people not, indeed, without God in the world, for he leaves no land and no age without witnesses of his presence, but surely without hope; a people who refused to think of better days to come; who were always looking over their shoulders for the light upon the way before them, and thus forever walking in their own shadow — this people has been roused and stirred as never before in all their history. What is about to happen in China it would be hard to predict, but it is

evident that something very serious is taking place. It is hard to see how anything short of a complete reversal of the prevailing mode of Chinese thought can result from the contact of China with the western world. Western civilization is ruled by the future. Chinese civilization has always been ruled by the past. They are moving in opposite directions. If their contact is so close that they are forced to move together, one or the other of them must change its course. We are fain to hope that western civilization will not be the one. What a tremendous revolution this means, the mutterings and upheavals now audible and visible in that ancient society may give some indication. Nothing more portentous has been seen in history than the ground swell of that great deep of humanity, now for the first time answering to the tidal movements of the universe.

Such are some of the overturnings in other lands, of which, during the past years, we have been witnesses. The world in which such things are going on is not a commonplace world. The era in which changes of such vastness are in progress is one in which thoughtful men will be vigilant and heedful of the meaning of the great Voice by which the earth and the heavens are shaken.

But it is not to the things that are taking place on the other side of the world that our attention has been chiefly drawn. Enough has been doing at our doors to keep us wondering. The earthquake that demolished one of our fairest cities was scarcely more dramatic than some of the upheavals that have taken place in the industrial and social order. What we have been witnessing is a new apocalypse — an uncovering of the iniquity of the land.

First came that exposure of the shame of our cities, in which we were forced to see how dreadful are the conditions under which the governments of many of our great municipalities are administered. Most of us knew something of this, but few had any adequate conception of the extent to which graft and corruption were rioting in the places of civic power. It has been a ghastly revelation; the danger is that in our purblind optimism we shall slur its significance. There may be cities in which the boodler does not flourish and where the grafter is unknown, but it is not best for any of us to cherish, in behalf

of our own localities, too much municipal self-complacency. We in Columbus were thanking God not long ago that we were not like unto those publicans of St. Louis and Philadelphia, but our mayor inserted the probe, and some of our officials are in the penitentiary.

The causes which produce these effects are widely operative. Everywhere there are millions of capital whose business interest it is to have weak or bad city government, and what we have seen is the natural consequence of this. The shame of our cities is due to nothing but the commercialization of the public conscience. So long as it is the popular belief that it is the chief end of man to make money, we cannot reasonably expect that men in civic office will follow any higher rule. Office will be for such men a business opportunity. It is the practical philosophy of the mart which has come to ripeness and rottenness in our cities.

In the midst of these exposures of municipal depravity came the astounding discoveries of misdoing in a quarter which most of us had always believed to be the dwelling place of fidelity and honor. No shock to the public faith could have been severer than that which was suffered in the insurance investigation. The names in these directories were the most honored names in the business world. To conceive of their being privy to such things as have been proved against them would have been impossible three years ago. Nothing but the relentless logic of facts could have forced this conviction upon us. The foundations of civilized society have not been often so rudely shaken.

The packing-house investigation which followed was scarcely less disquieting. That a business on which the life and health of so many millions depend could be managed with such a cynical disregard of human welfare, would have been incredible to most of us three years ago.

The disclosures which have been made during the same period, through prosecutions by the nation and the states, of the powerful combinations between railways and big shippers, intended to crush competition and aggrandize the strong at the expense of the weak, have also brought to light a state of things which may well cause anxiety to every upright citizen. This titanic plunder has been proceeding, year by year, in

utter contempt of law, and it is one of the chief means by which have been heaped up the swollen fortunes which are such a menace to our liberties.

Coupled with this monumental extortion of the discriminating rates is the piratical finance whose aim it is to load all the greater public-service industries with debts, the interest of which must be paid by the public. Billions of fictitious capital have been thus created, and every consumer of the land is thus compelled to contribute to the earnings of men who live in ease and opulence upon supposititious wealth which represents no addition made by anybody to the common weal.

While these rank injustices have been growing and these flagrant inequalities have been accumulating, we have witnessed, with solicitude, a widening of the breach between the wage-workers and the employers of labor. Whether we like it or not we must recognize a rapidly growing tendency to separate our people into antagonistic classes. The growth of a plutocracy, the increasing power of the tremendous aggregations of capital, must foster such antagonisms. Conditions like these have no place in a democracy. The growing resentment of the many whose industry is exploited for the aggrandizement of the few is not a matter of wonder. We must not imagine that such a reign of greed and oppression as that on which we have been glancing can be permitted without inciting bitterness and hate and social mutiny. Accordingly we have to own that the relations between the people who own the instruments of production and the people who use them are more and more strained; on both sides the battle lines are sharply drawn and the signs of the times are often disquieting. We have just passed through a heated criminal trial which threatened to precipitate a war of classes. The question whether Haywood was guilty or innocent of the crime charged against him was made, from the start, by multitudes on both sides, a subordinate question. On the one side there was an angry determination to punish him, whether he were guilty or innocent, because he was a member of a labor organization; on the other side there was a furious demand that he be set free, whether he were innocent or guilty, because he represented a labor organization. The thousands of workingmen and women who paraded the streets of several of our cities, in advance of

the trial, prejudging the case and threatening vengeance if he were convicted, furnished a spectacle on which no good citizen could look without a sinking heart. It is to be hoped that these tens of thousands do not, after all, represent the rank and file of the American working classes. At any rate, we must confess that we saw, in that demonstration, a symptom, an ugly symptom, of the hatreds and resentments that are threatening the life of this republic.

It must not be imagined that the things which I have been describing are the only kind of things which have been happening in this country during the last three years. All over the land at every season the sun has been shining on the evil and the good, and the rain has been falling on the just and the unjust; the gracious benignities of nature have been vouchsafed us; plentiful harvests have made glad the heart of man; fidelity and honest toil have earned their meed of happiness, and many a deed of mercy or of heroism has made life beautiful.

Nor must we harbor any doubt that in the large view all things are working together for good, and that there is a far-off divine event to which the whole creation moves. I am optimist enough to be sure that God is in his heaven and that all's right, in the long run, with the world. But I have also read history enough to know that this secular forward movement is consistent with many lapses and reverses; and that while "humanity sweeps onward," many peoples and nations, with whom it once seemed that the hopes of humanity were identified, have halted in the march and been trampled into the dust of the dead generations. The material triumphs of American civilization are splendid, but I do not know that this nation, from that point of view, has any better guaranty of enduring life than Rome had in the days of Augustus, or Egypt in the days of the second Rameses, or Babylonia in the times of Hammurabi. And these social phenomena, upon which we have been looking, are certainly startling enough to challenge the attention of all serious men and women. They may not bring us to the point of crying out with Isaiah, "Ah sinful nation, a people laden with iniquity, a seed of evil-doers. . . . From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores"; we may be able to discern many saving elements in our social life, and

yet it may be possible for us to see that there are influences at work in our society which no patriot can afford to ignore.

It is idle, it is fatuous, to hide from ourselves the fact that we are facing, here in the United States of America, a social crisis. The forces which are at work here — the forces whose operation I have been pointing out — mean destruction. The tendencies which have been gathering strength since the Civil War — the tendencies to the accumulation of power in the hands of a few; the tendencies to use this power predaceously; the tendencies to boundless luxury and extravagance; the tendencies to the separation and the antagonism of social classes — must be arrested and that speedily, or we shall soon be in chaos. A social order which makes possible the rise of a Harriman or a Rockefeller is a social order which cannot long endure. These swollen fortunes that many are gloating over are symptoms of disease; they are tumors, wens, goiters; the bigger they are, the deadlier. They are not the reward of social service; they are the fruit of plunder. We have made them possible only by permitting the gate of opportunity to be made narrower and the burden of toil more unrequiting for millions of the poor. They exist only because by our acts we approve or by our indifference we consent to monumental injustice. A society which tolerates such conditions cannot live.

It is because we have begun to have some dim conception of this truth that we are moving, now, toward the correction, by law, of these grave injustices. We must exterminate them; that is the fight in which there must be no faltering. If we would not be destroyed, we must destroy the destroyers. This is the truth which our brave President, by word and deed, is always enforcing upon us, and he is entirely and everlastingly right about it. He means that the law shall do all that law can do to prevent and punish the rapacity of the strong. He means that our democracy shall not harbor subtle and cryptic tyrannies, forms of robbery with webs like gossamer, that drop on us out of the dark, and entangle us when we are asleep; impalpable spoliations that drain away our earnings in dribblets and leave us not only poor but ignorant of what has impoverished us. These are the arts by which swollen fortunes are heaped up in these days, and our President is bound to put an end to them. He means that the gate of opportunity shall not

be shut; that the ways of freedom shall be kept clear for the climbing feet of the high and the lowly. If he has any worse purpose than this he has well concealed it, and though there are many who hate him and malign him, those to whom justice is dearer than policy and courage than finesse, honor him and trust him and thank God for him.

Everything that law can do to restrain and extirpate these unsocial forces must be done — this is President Roosevelt's policy, and I trust we are all with him in it. The least we can do to save this country from destruction is to enforce with all rigor the law which punishes every kind of robbery and extortion, and especially those artistic schemes of plunder by which our plutocracy has been created. But after President Roosevelt and those who now stand with him and who may come after him have done all that law can do to extirpate these social injustices, I greatly fear that their roots will be found imbedded in the soul and their sprouts springing up right and left and growing amain. Law can do something, but there is a great deal that it cannot do because, as Paul says, it is weak through the flesh. It deals only with the external act, it cannot touch the inward motive. What our social order most needs is not more and better laws, nor a more rigorous enforcement of law; it needs to be permeated by a better morality, to have its whole conception of the meaning and purpose of life revolutionized. The trouble with this social order of ours is not a matter of forms and methods; its ruling ideas are wrong ideas. Ever since we got rid of absolutism and feudalism and paternalism we have been trying to build our civilization on the basis of moral individualism. Self-interest has been recognized as the regulative principle of the social organism. All our laws, all our civic and industrial organizations, have been based on this principle. That self-love is the mainspring of human action, and that all rules of conduct must be adjusted to this as the supreme controlling motive, has been the assumption of all our political and practical philosophy. We have not denied the existence of good will and kindness, but we have contended that these were minor and subordinate forces; that no reliance could be placed on them as regulative principles of human action; that society was rightly organized by giving practically unrestricted play to the working of self-

interest. In the family, of course, and to some extent in the church, we have recognized the supremacy of altruistic motives, and we have set them free in our philanthropies; but these are lesser interests; in all the central, masterful, absorbing affairs of life, in industry, traffic, politics, the spheres in which by far the largest part of our activities find exercise, we have insisted in enthroning the principle of self-interest.

That this principle had not worked very well through the old days of absolutism and aristocratic feudalism, we could see; but we laid that failure to the monarchs and the aristocrats. When one man behaved selfishly there was trouble, that was evident; but there was a fond hope that when all men had free rein to be as selfish as they chose, all would be well. Our notion was that when all political yokes were broken and democracy came to its own, the principle of "every man for himself" would give us universal welfare. We have had now a few generations of democracy, long enough to test the operation of this principle. The phenomena upon which we have been looking give us the result. Here on this broad continent, with every vestige of political privilege swept away, under a pure democracy, such social conditions as those which we have been considering have been developed. Inequalities of the most glaring sort, oppressions that are continental in their reach, a race of plunderers more powerful and more cunning than ever before appeared in history, with great lawyers to aid them in their predatory schemes; a reign of debilitating luxury that would put to the blush the Romans of the decadence, and, as the fruit of the tree, misery and poverty at the other end of the social scale, and deadly class hatreds steadily deepening and threatening revolution — this is the logical, natural, inevitable outcome of the moral individualism on which we have been trying to build society. Instead of its being true that democracy will transfigure egoism, we have found that no form of society can march hellward faster than a democracy under the banner of unbridled individualism.

That, past all doubt, is the way we have been going. That, and nothing else, has precipitated the social crisis which we are confronting. You will hear a great many other explanations of it, but they are all superficial; the bottom trouble with it all is that we have been trying to found a social order on

selfishness. The word to be spoken to this industrial and social order of ours is the word that John the Baptist spoke, and that Jesus caught from his lips and repeated: "Repent! Change your minds! Your idea of what life means is fundamentally wrong. You are building your whole civilization on a false basis. You imagine that human beings can live together usefully and happily when every man lives for himself. You cannot live together in that way. You will simply devour one another. The weak will always be the prey of the strong. You will have strife, confusion, misery as your perpetual portion.

"You were made to share in one another's good, to be helpers one of another: not to strive and fight, but to co-operate. It is not that you are to neglect your own interests in promoting your neighbors'; simply to identify yourselves in interest with your neighbors; to love your neighbors, not better than yourselves, but *as yourselves*. This law of good will, which is simply the law of justice, nothing more, will bring peace and welfare to all."

Such was the challenge of Jesus Christ to the social order which he found existing, which was, in its fundamental principles, the same social order that exists to-day, the same social order out of which have grown our rotten cities and our insurance piracies and our rebate robberies and our meat trusts and our labor wars. He condemned it as radically wrong; he called for its reconstruction upon a ruling idea which would *change the direction of human conduct*. And this, as any one may see who will read the synoptic gospels, was the main thing that he came into the world to do. To establish in this world the kingdom of heaven was his mission; he assumed that men would be ready for heaven if they lived the heavenly life upon earth.

If the world could only have learned from him that great truth, what ages of strife and misery would have been spared us! But, alas for human stupidity, the truth which he meant that we should learn first, the head-stone of the corner of his teaching, has been ignored or rejected through all the generations. We have learned many things of this great Teacher. We have learned much about the ordering of our homes; his love and peace abide in many of them. We have learned to

honor womanhood, and to hold sacred and precious the life of little children; we have learned to show compassion to the sick and the blind and the deaf and those of clouded mind; we have learned to be merciful to the criminal and kind to the needy; we have learned to trust, for ourselves, in the love of our Father in heaven; to believe that he is ready to forgive our sins, to comfort us in trouble, and to take care of us when this life is ended; all this and far more is precious gain; no word can tell how much it is worth to our sinning and sorrowing humanity.

But he has always wanted to give us so much more! If we could but have taken his yoke upon us and have learned of him how to order the relations of our social lives, how to live together in factory and shop and counting-room, how much happier and better off we should have been! Some of us would not have been so rich, many of us would not have been so poor.

To this part of the teaching of Jesus we have, however, persistently turned a deaf ear. For other parts of our lives we confess that he has good gifts; but in all this part of our lives — and it includes by far the larger portion of our thoughts and energies — we do not yield to his authority. Here, we have insisted, another law than his must rule — the law of strife, the law that gives dominion to the strongest. So it has come to pass that through all these centuries the chief part of the work that Jesus came to do has been left undone, practically unattempted. The consequences we have seen, in that culmination of the world's selfishness which to-night we have been reviewing.

But how has it happened that the chief thing which Jesus came to do has been left undone? Was there no agency here to which this work had been intrusted? Had he no representatives in the world on whom he could depend for the application to human society of the saving truth which he came to teach? It would seem that the Christian church must have been intended to be such an agency. We often speak of it as the Body of Christ; we mean that it is a social organism which his mind controls and in which his spirit dwells. Doubtless that was what he meant his church to be.

That his life has been, in some imperfect way, manifested to the world through the Church, most of us believe. How very

imperfect the revelation has been, all of us know. The Church is the light of the world, but often it has been but a dark lantern, quenching the ray that it ought to have reflected. Doubtless our Master knew that it would be so; human nature in its crude condition is hardly transparent to the heavenly beam; ages of cleansing and purification must pass before the light will shine through.

Therefore the Church, which is, after all, only a human agency, has very dimly understood its Lord, and very imperfectly represented him. Often and often it has utterly misplaced the emphasis of his teachings; it has put first things last and lowest things highest; it has spent its energies on trifles and shirked the great tasks for which it was commissioned.

Thus it is that the truth which Jesus always made central in his teachings has never yet been made central in the teaching and the life of his church. For many centuries it waited for him to return in power and capture by miracle the kingdoms of the world; then it suffered this expectation to die out and shifted its hope to the regions beyond our sight, putting all the stress of its appeal upon the escape of the faithful from this world to another.

It is this overdone unworldliness of which the church of the present day is the inheritor. For, while we must make no sweeping statements, and must thankfully and hopefully recognize the existence of a strong minority of disciples to whom, as to their Master, the establishment of his kingdom in the world is the chief concern, it still remains true that to the vast majority of modern Christians the main business of religion is to keep people out of contact with the life of this world, and to get them safely away from it when they die. And while there are now not a few of the leaders of the church who are interested in the real work that Jesus came to do, there is still a host of them like the occupant of one of the most conspicuous pulpits of Christendom, who, when asked if his church had any institutional features, answered, "God forbid! My own deep conviction is that the institutional church is the devil's own invention," and who then went on to testify: "I detest these semi-social and semi-political subjects. I have never touched them in the pulpit. Of course, as a private individual, I have my own private opinions, and I vote. But when God makes

a minister, he is to declare the unsearchable riches of God in Christ Jesus, and he is limited to that." That is the tone; you hear it continually; the business of the Church is saving souls for heaven; it has nothing to do with making a better world of this. How little such a man knows of what "the unsearchable riches of God in Christ Jesus" really are.

It is because the Church, to so large an extent, has long been under the control of such a sentiment as this; because it has turned its gaze away from the world that Christ came to save and has fixed it so intently upon the heaven for which it hopes or the hell which it dreads, that the work which he came to do in the regeneration of human society has not been done. We can forgive the medieval saints for forgetting their social obligations; most of them had but few; but how a Christian man in a democracy, with the chrism upon his head of God's ordination to rule this world rightly, can separate his religion from his social obligations is hard to understand. And we cannot forgive the Christian Church, the Christian Church must not forgive herself, for failing, in these great years of freedom and opportunity, to leaven human society with the truth as it is in Jesus.

What has the Christian Church been doing while these powers of piracy and plunder have been gathering their forces and spreading their nets and heaping up their spoils? Where was the Christian Church when the grafters were ravaging the cities and the rebate robbers and the frenzied financiers and the insurance sharks were getting in their work? For the most part she has been standing by and looking on, winking her eyes, and twiddling her thumbs, and wondering whether she had any call to interfere.

The prophets of old had no such embarrassment in defining their function. Here and there a prophetic voice has been heard in our own time, but against these monumental injustices with which the nation is now in a life and death grapple the Church has lifted up no clear and effectual protest. Indeed, she has gathered into her communion many of the most conspicuous of the perpetrators of these injustices, — they are nearly all church members, — and has made herself a pensioner upon their bounty, and has been content with preaching to them the "simple gospel" that such men always love to hear!

It is a sad business, brethren, a sad and shameful business, and I am afraid that most of us have had some part in it. But I wonder if it is not true that, in this hour of the nation's testing, the church is beginning to awake to some sense of her past infidelity and her present opportunity. I wonder if she knows that *now*, NOW, is for her the accepted time and the day of salvation. Is she not aware that the treasure with which she has been intrusted is for the redemption of the society in which she is living? Does she not comprehend the fact that the morbid and threatening social conditions which have been appearing during the last three years are due simply to the absence from industrial and civil society of those elements which it is her business to supply? If she had made men hate robbery as they ought to hate it, there would have been no rebate robbers. If she had enforced upon the world, as she ought to have done, and could have done, the social ideals of Jesus, there would have been no frenzied financiers. If the Christian Church, with her present membership and social influence, would but accept, heartily, for herself, the simple truth that Jesus taught about life, and would begin honestly and bravely to put it in practice, society would soon be filled with ideas and sentiments in which such unsocial evils as those which we are now confronting could not long endure.

And this is the work to which in this great day the Church of Jesus Christ is summoned. It is a day of judgment. Those who have ears to hear can hear a great voice saying, "Now is the judgment of this world: now shall the prince of this world be cast out." What we are witnessing is nothing other than the culmination and collapse of the existing social order which rests on moral individualism. And the Church of Jesus Christ is called to replace this principle of selfishness and strife with the principle of good-will and service. It is called to give to society a new organic law, the law of love. It is called to organize industrial and civil society on Christian principles. This is its business in the world, a business too long neglected, but not now impossible, if the Church can discern this time and gird herself for the work.

This social change cannot be an instantaneous metamorphosis; the processes of growth are never so; but it can begin at once, and the vitalizing, transforming energy will soon make

itself felt in every part of the social organism. It will be a great thing if the Church can grasp the idea of the thing to be done and can believe that it is possible. It is not necessary to work out the methods all at once; let them be developed as needs arise. It is only necessary that the Church shall know that she is here in the world to seek first the Kingdom of God and his righteousness; to seek it, not by turning her eyes to the skies, but by fixing them upon the world; to seek it and find it here, in shop and store and factory and mine, in bank and counting-room, in kitchen and drawing-room, in sanctum and studio, in public office and private station, wherever human beings join hands or touch elbows in the tasks and pleasures and comradeships of our daily life. To fill all these human relations with the spirit of good-will and kindness, of unselfish ministry; to make men and women feel that the great joy of life is not the joy of strife but the joy of service; to populate this world with a race of people whose central purpose it shall be, not to get as much as they can, but to give as much as they can — this is what Jesus came into this world to do, and what his Church will be doing as soon as she comprehends her mission.

When she takes up this task with full purpose she will get some light on questions that now puzzle her. She will be able to see that while these social injustices which now disturb our peace have been culminating, her own growth has been seriously retarded. The Christian Church has not been making, during the last decades, the kind of progress that she ought to make. Her membership increases very slowly; her benevolences languish; there are signs of decrepitude that none of us is willing to confess. The strenuous efforts that have been made to replenish her forces by evangelism have not been effectual. Upon the outside masses the appeal has little power. It does not now appear that an evangelism whose objective is the individual sinner is likely to accomplish much until some things are done for which the world has long been waiting. The fact is plainly apparent that the Church has lost her grip on the world, and she is not going to regain it until she finds out what is her real business in the world. Her enfeeblement is due to her failure to grapple with the task assigned her. Let her address herself to that with faith and courage and she

will soon find her resources returning. It seems to me that the responsibility now resting on the Church in America is something tremendous. If this nation is destroyed the guilt will lie at the door of the Church.

Carry your thought back for a moment to what we were saying at the beginning of this hour. What has wrought the ruin of Russia? It is the church of Russia. The church of Russia has not only failed to enforce the social teachings of Jesus Christ, she has flatly repudiated them. Under the lead of that mighty prelate whose philosophy of society, more than any other teaching, has shaped the entire policy of the empire, the minds of the ruling class have been filled with ideas and sentiments which are distinctly anti-Christian. The revolution registers the doom of a social order resting on stark egoism, and of a church which stood sponsor for that social order. For us this tragedy holds a note of warning. I do not think that the Church in America is promoting an anti-Christian social order; she is simply permitting it to exist. She must prevent its existence or she will go down in the ruin which it is sure to bring.

Recall, now, for another moment, that other tremendous phenomenon on which we were looking, — the awakening of the Orient. How is our nation to be affected by the rapidly hastening contact between that civilization and our own? It will not be long before the East and the West will be hurled together, not, I hope, in physical combat, but in a commercial and intellectual competition which will test the strength of each. Our safety in this struggle will not lie in fleets or forts; the critical contest will not be fought out with carnal weapons. It will be a contest between ruling ideas, between types of character.

If we can meet the onset of the Oriental hosts with a thoroughly Christian civilization we shall save ourselves and them. If we can arm ourselves with the mind that was in Jesus, — with justice and truth, with honor and kindness, — they can never overcome us; we shall subdue them, and lead them in the paths of peace. A thoroughly Christianized nation, Christian in all its policy, seeking always to do them good and not evil, putting forth its energies to befriend and serve them, would have nothing to fear.

A Christian people, living the life of the Sermon on the Mount, not greedy of gain, following simple ways, lovers of peace rather than strife, could go into a contest of this nature with no anxiety; but a people whose vitality had been lowered by the kind of influences now tending to prevail in our society, who had grown luxurious, effeminate, and false; who had been, in short, Russianized by the selfish philosophy which has dragged Russia to her doom, would be overrun and trampled out of existence in its contact with Oriental paganism.

It rests with the Christian Church to determine what kind of a people it shall be that enters this contest now swiftly impending. To get ready for such work as this will call for sober thought and strenuous amendment. If the Church would gird herself for work like this she will need to lay aside every weight and the sins that so easily beset her; she will be constrained, in many ways, to simplify her own life and revise her social standards. Deepest of all her needs will be the need of a better acquaintance with Jesus and a more genuine faith in him, not merely as the Deliverer from the pains of hell, but as the Messiah, the Lord and Ruler of life in this world.

I think, also, that the Church which expects to transform and unify humanity will find some work to do in restoring her own unity. There is many a rent in Christ's seamless robe which she must mend if she would hide her own nakedness. So long as the main business of the Church was supposed to be getting people out of the world to heaven, the scandal and shame of the schisms was not so serious. The saying has always been: "One road to heaven is as good as another." But when it is understood that what we are seeking is the unity and peace of human society; that our business in the world is to banish hateful and destructive competitions, and to bring men together on a coöperative basis, then our sectarian divisions will smite us in the face whenever we open our mouths to speak our message to the world. While the Church was consenting to the moral individualism which has been tearing society in pieces, she might keep her countenance when confronted with her own divisions. But when she begins to apply the principles of her Master to the wars of classes and the strifes of interests in the outside world, she will hear a stern voice saying, "Physician, heal thyself!"

That the Church will hear the call of her Master in this great crisis, and put away her weaknesses and scandals, and rise to the mighty task that awaits her, I cannot bring myself to doubt. That society cannot live upon the old basis of selfishness and strife is becoming increasingly plain, even to many outside the Church. That the Church will fail, in this juncture, to discern this fact and to seize her great opportunity I cannot believe. "If," says a modern prophet, "society continues to disintegrate and decay, the Church will be carried down with it. If the Church can rally such moral forces that injustice will be overcome and fresh red blood will course in a sounder social organism, it will itself rise to higher liberty and life. Doing the will of God, it will have new visions of God. With the new message will come a new authority. If the salt lose its salt-ness it will be trodden under foot. If the Church fulfills its prophetic function it may bear the prophet's reproach for a time, but it will have the prophet's vindication hereafter."

To us, my brethren, gathered here to represent the sixty-five hundred churches and the seven hundred and fifty thousand communicants of the Congregational communion, this call ought to come with commanding power.

I hope that I am not indulging in an overfond partiality for my own people when I think that this conception — that it is the main business of the Church in the world to realize the social aims of Jesus — has been constantly gaining a stronger hold upon our thought. I hope that there are a good many among us who believe that the Kingdom is coming, and who are eager to know what we can do to bring it in with power. That question, I trust, will hold our thought through the ten days of this Council. If we do anything here worth while, it will be in strengthening the ideas and forces which shall make the law and the spirit of Jesus regnant and effective over the whole of our social life. If, as we talk together here, we can come to a clearer understanding of the truth as it is in Jesus; if we can learn to believe in him; to feel that his way of living is the right way; to seek first the Kingdom of God and his righteousness, as Jesus has shown it to us in the Sermon on the Mount; to feel that the simple life, the quiet life, the loving life, into which Jesus invites us, is the best and happiest life; if we can consider all our missionary work and our philanthropic work

and our educational work as methods by which we are seeking to guide men into the way of Jesus; if we can go home from this place, at the end of our sojourn here, with the new purpose in our hearts of raising up a generation of men and women who believe in Jesus Christ as Lord and Ruler of this world, and who are ready to accept his law of love and govern their lives by it, then it will be well for us and for the world that we have come together.

SERMON.

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THE SURE AND LIVING FAITH.

“And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.” — JOHN 17: 3.

Perhaps it would not be too much to say that in the Old Testament the prevailing feeling is of the contrast between man's life and God's. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” “Behold, thou hast made my days as handbreadths; and mine age is as nothing before thee.” “Behold, he putteth no trust in his servants; and his angels he chargeth with folly: how much more them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth!” Doubtless the feeling of kinship with God is in the Old Testament, but it is in the background; the feeling of the contrast between man and God is in the foreground. I know how many rapt and splendid passages may be cited against this view, how many great souls who lived in God may be called to witness against it, and yet I think it is true. The Old Testament is pervaded by the sense of God; it is also pervaded by deep melancholy, and the melancholy springs from the sense of the brevity and sorrow of man's life. It is touched with the sadness that rests upon all finite things. The soul is in God as the bird is in the air, but its flight is pathetic and brief.

The feeling of the contrast between man's life and God's is in the background in the New Testament, and even there it is a spring of hope. “Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” The prevailing feeling in the New Testament

is of kinship between God and man. The foreground is filled with the sense of the one glorious life in which men and God share. Jesus calls to his disciples, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Ye therefore shall be perfect, as your heavenly Father is perfect." And here in the text is perhaps the greatest word of our Lord, spoken to God, as the greatest of human words often are spoken, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Here we have a great faith in an atmosphere of great freedom, a faith good for this world and for all worlds, a sure and living faith, unassailable, imperishable. Let me speak to you on this faith in its native, inalienable freedom.

I.

First, then, of the faith. We have in the words of the text a great faith concerning God. His life is boundless, infinite, absolute. It is like a shoreless sea; it is like the unwalled and boundless spaces. It is limitless and inexhaustible as the air. It is being set free from all bounds, infinite in extent, infinite in excellence. It is infinitely wise and infinitely just. It gathers into one eternal experience all our moral ideals and lifts them to infinite heights. Such is the conception of God given in the text. The universe is centered in a soul of all fullness and all worth. Forever at the heart of all being is this spirit of inexhaustible life and inconceivable excellence. Our faith in God is faith in an eternal Soul of eternal worth; and this is the faith that in the heart becomes, in the daytime, the loving-kindness of the Lord and his song in the night, that in the intellect makes theology a poem — the epic of the Infinite love, the drama of the Divine Compassion, that fills all time and all space, and that gives to them their high and solemn beauty.

Indeed, it may be said that here we have one great test of a true philosophy. Does it at last break into poetry as in early summer the trees and the flowers break into bloom? Paul's reasoning on predestination, in his letter to the Romans, would have been earlier understood if it had been construed in the

presence of his great ascriptions of praise, "O the depth of the riches both of the wisdom and the knowledge of God." "Now to him who is able to stablish you . . . according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, . . . to the only wise God, through Jesus Christ, to whom be the glory for ever." What bursts of praise these are in which Paul's reasonings terminate, what chants into which the speculative intellect finally breaks forth. And here Paul is no exception. All the great thinkers end in this lyric passion. Edwards climbs the stairway of his reasoning, not always solid, again and again somewhat rickety, and comes at length to the vision of God and forthwith breaks into song. From this vision of the soul in whom are all fullness and all worth, in whom dwell the strength, the rapture, and the hope of the world, we return to rebuild the logical stairway. If in Paul, Augustine, Luther, and Edwards, if in Plato and Aristotle, in Spinoza and Kant, any revision of logical process and result is needed, it is provided in all these men, and in the multitude of less influential minds whom they represent, by the rapture to which they rise in their final vision of God. When philosophy proceeds soundly in dealing with the Eternal, it ends in poetry. It is like some enchanted bird running toward the west, lured onward by the sunset splendor, and then, feeling that the heavenly beauty cannot be overtaken by the swiftest feet, takes to its wings and lives for a few great moments all dyed and transfigured in the silent, unutterable wonder.

We have here a great faith concerning Jesus Christ. He is here in the fields of time, living God's life. Here the reproduction of the moral being of God is perfect, that is, it is equal to the possibilities of the supreme single human person. The life of Jesus is wise, just, dutiful, merciful, masterful. The excellence of God's experience shines in the experience of Jesus. As Jesus thinks and feels and serves, so God thinks and feels and serves, plus infinity. Under the forms of humanity there is the veritable life of God.

What think ye of Christ? The oldest question of Christian faith is at the same time the most recent. The ancient categories are impressive; to many among us they seem to carry the being of Jesus and the being of our human race to the secret

place of the Most High, to discover his origin and ours in the shadow of the Almighty. The Christ, the Logos, the Son of God, the only-begotten Son of God, Light of Light, very God of very God, are words that contain a philosophy of Jesus and of our entire humanity that seems to me profoundly true. I cannot think that these categories will always remain to Christian thinkers things in the air, dreams of the past, variations upon the great apostolic philosophies of the person of Jesus, born of ancient forms of thought now become obsolete. I must believe that philosophical insight in the service of religion will again return; that profound thinking will once more become the recognized servant of profound living. When the Psalmist says

"He counteth the number of the stars;
He calleth them all by their names,"

he does honor to the infinite intellect. It is great to walk under a star-crowned heaven; that privilege is greater when the mystery of beauty reflects itself in an understanding mind. So in religion, to walk under the brightness of things eternal is great; but these things eternal wait for their greater influence over us till we can count them and call their names, till supernal realities are matched not only with wonder, but also with the insight and confidence of reason. The ancient thought of Jesus and our race that has bound him to the being of the Eternal and us through him has not perished. It is waiting till the discipline of the new time shall prepare the way of the Lord and bring in power a new version of an abiding faith. We are, as it were, walled in by our time-spirit as by great mountains. The origin of the light by which we live and make our great discoveries and work our wonders is not now obvious; but the hours are only morning hours, and though the mountains are high, the ancient and all-victorious sun will soon overleap them, and we, like men of old, shall see his face.

Meanwhile we have in the text a great faith. It is a faith rising up out of the prayer of Jesus. Jesus, according to his own word, is the apostle of God, the supreme sharer in time of the life of God, the sovereign reproduction in the earth of the eternal justice and kindness. If this faith does not meet all the needs of the intellect, it appeals mightily by its indefiniteness and majesty to the imagination; if it does not fully satisfy the

philosophic craving, it answers in an infinite way to the cry of the conscience and the hunger of the heart. For when we can see in Jesus the thinker and doer and sufferer and victor, the Eternal thinker and doer and sufferer and victor, we have come to Mount Zion, to the city of the living God.

We have in the text a great faith about man. Many would say that upon this faith depend all others. It would not be an extreme statement to say that the central question in our human world is this: What is man? The conflict of the ages rages round that center. As we answer that question we find ourselves close to the eternal soul of things or the mere incident of the years, able to rise to the full dignity of manhood or degraded to complete community of being with the beast of the field, joining hands with an unseen host, enduring as seeing him who is invisible, leaning upon the bosom and hearing the heart-beat of the Infinite; or, alien, dispersed, friendless, waiting upon death and the sad benediction of oblivion.

Here our faith is a call to be up and doing while it is day. It is a call to heroism. Man is here to repeat in the fields of time, and under the limitations of his manhood, the moral life of his Maker — his wisdom, his justice, his mercy, his mastery of the world. As the disciple of his teacher, as the friend of his greater friend, as the son the spirit of his father, so man, after the example of Jesus, is here to repeat in human society the moral life of the social God. Illustrations of things so high are perhaps vain. Still we think in symbols, and a poor symbol is not altogether worthless. There is great music in a Beethoven; there is great music rendered by an apostle of Beethoven; there is that same music rendered by all musicians throughout the world. There is the moral life, the eternal symphony in God; there is that moral life, that eternal symphony rendered by the son of God, Jesus Christ the Apostle and high priest of our profession; there is that moral life, that eternal harmony, calling upon all the sons of God in all the earth to allow it to repeat its power and joy and hope in them.

II.

We are now ready to consider for a few moments the freedom and sureness which this faith brings with it. It brings freedom from the critical difficulties of the day. These critical diffi-

culties are of three kinds: They relate to the record of revelation, the reality of miracle, the truth of certain forms of doctrine. Who wrote the Bible? when was it written? under what conditions did its various parts come into existence? what sections of it are whole and what are composite? are questions addressed to the scientific intellect of the world. They are outside the sphere of religion as conceived by the text. These questions may call for ages of discussion before they can be finally settled. It may be that they can never be finally settled. Religion, the Christian religion, is indifferent to no knowledge, yet it is independent of this whole noble controversy. It relegates this debate to those who are fitted to carry it on. It is not a debate in religion except in so far as all debates are in religion; it is a debate in the competent and conquering scholarship of the world.

There is the question of the reality of miracle. Here is another of the grand debates of history. Are miracles true or are they mere legends? The question is important, but it is not supremely important. Miracles do not occur to-day; whether they occurred in the history of the people of Israel, in the public ministry of Jesus, is a serious question, but it is not an essential question. It may be answered either with "yes" or with "no" and leave untroubled the conception of Christianity given in the text. Again, the question of the reality of miracle is a question to be settled by the intellect of man. Let the debate go on; let it be a fair debate, and let the spirit in which it is conducted be the love of truth. It is a debate about a question that may not be settled in a thousand years. Indeed, it would seem as if nothing more could be attained on either side than high probability. Concerning events in the life of Jesus which took place two thousand years ago, and which have never been repeated, and events in that same divine career that are to-day making character among all the nations of the earth, there is a contrast as great as that between east and west. All in Jesus Christ that is reproducible in the life of to-day is open to verification; all that is simply and only of the past is not open to verification. We may believe that he walked on the sea, that he stilled the tempest with a word, or we may regard this belief as contrary to natural law and that it did not occur; in neither case can we be sure. Therefore the debate

stands outside the assurance in which the religious soul dwells.

Our sons go to schools of science; there they learn that science knows no such thing as miracle; there they learn that a natural consequent is never without a natural antecedent. I do not say that science comprehends the whole truth. I do say that it is not wise for fathers and mothers to tell these sons that Christianity and miracle stand or fall together; that if Jesus is true, miracle is real; if miracle is not real, Jesus is not true. That attitude seems to me fatal so far as it may be influential. Your student of science comes to have complete confidence in science, and if you will not allow to him religion without miracle you do your best to make religion for him an impossibility. Let the teacher of religion take the ground that religion is independent of miracle, that miracle may be real or unreal and Christianity in its essence stand unaffected; that whether miracle is or is not real is a question to be settled by the intellect of the world, that it cannot be settled offhand either for or against, that it must wait till it has been resolved in the crucible of reason. Let there be free, full, fair debate, with no contempt on either side and no unwarranted conclusions.

There was a time when certain forms of doctrine were regarded as of the essence of Christianity. We now see that the philosophy of religion, while profoundly influential, is something different from religion itself. Philosophies of religion may differ widely; they may differ in their various degrees of adequacy; they all must be forever inadequate if religion is man's share in the life of the Eternal. We can calmly watch the vanishing procession of the dynasties of dogma, as long and impressive and melancholy as the dynasties of the Egyptian kings, if we believe that the reality of which these are the successive and imperfect servants abides and must forever abide. The only essentials of the Christian religion are souls — the soul of God, your own soul, the souls of all men, and the great mediatorial soul of Jesus Christ. All else is but staging to the mighty cathedral. Let time, if it will, tear all other things to the ground, this great building of God in the souls of his children through the soul of Jesus will stand in its own strength. Our religion is a republic of souls; our universe is a universe of souls; our God is the eternal soul; the reality of man is his soul; the

distinction of Jesus is in his mediatorial soul. Other things may be true or they may not be true; let the noble intellect of man, working through time in the love of truth, decide. God in Christ and in our souls is our refuge and strength; "therefore we will not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

"God is in the midst of her;
She shall not be moved:
God will help her, and that right early."

Another emancipation of the faith inspired by the text concerns the duration of life. The emphasis should be placed not upon duration of existence, but upon the quality of it. Let questions of duration go, or let them become secondary; strike for worth of soul first, last, all the time, and the question of duration will settle itself. Strive now to live the life of the eternal justice. Seek now to share in God's existence of infinite honor. The question of immortality is not reasonably raised till it is raised over the fate of worth. Plato saw that. He raised the question of destiny over the grave of the greatest and best soul that he had ever known. The capacity for worth has weight in the argument; but the fact of attested transcendent worth is the beginning of all serious belief in immortality. We must cease constructing curious arguments and begin in earnest to create vast moral values; we must gain new visions of the moral worth of good men, the moral worth of mankind; we must stand with Peter in the presence of the supreme character before we can say with him it is impossible that death should have dominion over him. When we put our whole emphasis upon the life in God here and now, when we can sing with the Psalmist, we shall rest in his assurance:

"Nevertheless I am continually with thee:
"Thou hast holden my right hand.
"Thou wilt guide me with thy counsel,
"And afterward receive me to glory.
"Whom have I in heaven but thee?
"And there is none upon earth that I desire besides thee.

" My flesh and my heart faileth;

" But God is the strength of my heart and my portion for ever."

Here, finally, is our gospel for mankind. Our philosophies of religion will have to meet and do battle with others of their kind. Questions of the scientific intellect at home remain questions of the scientific intellect at the ends of the earth. The history of the Bible cannot be settled by our missionaries. Miracle cannot hold a supreme place in their message. The East is full of the tradition of miracle, and the miraculous in the Bible can be paralleled out of every great religion in the world and out of several that are not great. We confront our vast human world with the eternal gospel, not on account of dogma, miracle, or the special history of the greatest book in the earth; we confront the whole human race with a gospel because Jesus Christ has repeated among men the moral life of God and because this supreme participant in the moral life of God has shown us the way into the same sublime and all-hallowing communion. We call the world's attention to Jesus because he above all men called the world's attention to God; we call the world's attention to Jesus because he laid open the heart of eternal reality, because he showed that souls are the only permanent forces in the universe, God's soul and the souls of our race, and because in him the last grace of life shines supreme, the share, the glorious share, that mortals may here and now obtain in the dear and transcendent being of our Father in heaven.

I began with the contrast in emphasis in the Old and the New Testaments upon the fleeting and the permanent in man's life. The Old Testament is great, but when we seek the full answer to human need we find the New Testament incomparable. When we read the book of Job we seem to be rehearsing the epic of our own and the world's doubt and sorrow. When we read the Psalms, those incomparable lyrics of the soul, we are still listening to the wail of life under grievous limitations and woes. When we read the prophets, those mighty men who laid the foundations of the moral faith of the world, we still confess that the burden of the Lord upon them reminds us of the weight and gloom under which we stagger on our way. When we read the Epistles we know that we have passed from death to life,

we know that we are in a new world, "sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." When we sit by the sea of Galilee and hear Jesus Christ unfold in parables the kingdom of love, when we hear him pray, when we behold him living and moving and having his being in the gladdening consciousness of God, we pass with him into the present experience of the Eternal. We no longer sigh, "My days are swifter than a weaver's shuttle"; "They haste away like an eagle after its prey"; "We are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled." The sense of nothingness is gone. We are living now by justice, honor, and mercy, by the moral mastery of ourselves and of our time; and this life while in time is not of time; it is life in God and for God. The just and merciful life is life in God; it is the life of freedom; it is free from anxiety, fear, doubt, despair, death; it is content with God and with its fate in God.

What is your life? We can answer at once that it is all we have. The life of the body, the life of the mind, and the life of the soul merge in the existence of the human person. All our good and all our evil are here. Nothing can much avail that does not enrich and improve personal being; nothing can work us much harm that leaves high existence unscathed, untouched. Health, wealth, position, fame, influence, intellectual power, rich relations with the high minds of the race are good only as they raise personal existence to higher excellence, only as they impart to it a finer grace and nobility. If they leave the quality of personal being low, unimproved, they lie outside the sphere of our utmost concern; they are vanity in the presence of the worm that gnaws and the fire that is unquenched. Our prosperity, our splendor and power are vain; we are still in our sins. If misery is the essence of our personal being, what does it avail to possess the whole world. Here is the closet where the skeleton dwells, if skeleton there be. It is not in the body—that is well; it is not in the means of existence, for these are abundant; it is not in position, because that is honorable; nor in repute, for that is fair; nor in intellectual power, for that is respectable and, in many cases, eminent. All these rooms in

our dwelling are open; the sweet air and the gracious sunshine fill and flow through them. There is another door yet unlocked, another apartment into which we have not yet looked. What is the character of your personal being? Are you just and kind, or unjust and cruel? Open the door into that inmost recess of your being and look upon the veritable character of your soul.

The Greek Socrates said, under an unjust sentence of death, "There is no evil can happen to a good man in life or in death." The Christian Paul asks, "Who shall separate us from the love of God?" What conceptions we have here of goodness and love? Abuse existence, degrade it into injustice and unkindness, corrupt it by greed and lust, dishonor it with shame and inhumanity, and there is no good can happen to you in life or in death; there is no bond between you and good men and the good God but sorrow and pity. These cannot impart excellence to the existence that has willed and acted out of itself all worth; these cannot cover the ugly flats of being from which the tide has receded. Salvation is excellence, worth of being in union with infinite excellence and worth; where there is no excellence, no worth, no moral manhood, no justice and kindness regnant in the character, there is no salvation. Personal being comes at last to two conditions and to two possibilities; it is either a condition of worth or of worthlessness; it is either a possibility of ascent into the heaven of Christian righteousness or it is a possibility of descent into the hell of a cruel soul.

We begin to see the majesty of our Lord's words and their closeness to our profoundest and most vital need. We need existence renewed in honor, wrought over into worth, put into conscious possession of its divine meaning, charged with great ideals, moved by great purposes, filled with great loves, sharing in the life of the Infinite excellence, in communion with the eternal God in Jesus Christ. We brush aside all definitions and descriptions of our Christianity that fall short of this, or that obscure this, its supreme value. Our Christianity is, in the words of a great German, "Eternal life in the midst of time under the eyes and by the strength of God." "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

THE RELATION OF THE CHURCH TO EDUCATION.

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Christianity has a record as unique as it is magnificent in the history of education. Jesus himself was a great teacher, brought a new doctrine, and gave a new theory and rule of life. He invented the parable which made nature and social life eloquent of spiritual truth and which was a pedagogic device more portative and more penetrating than Plato's myths. His disciples were commissioned to preach and teach. Paul was a great master of polemic and hortatory exposition. Origen called the Holy Spirit the divine pedagogue because it led into all truth, and Tertullian called its still small voice the new muse of truth. When, in 529 A.D., Justinian's famous edict closed the four great schools of classical philosophy, the Church took possession of the world of culture and slowly evolved a new system of thought and life. Rome became the great patron of learning, wrought out a new philosophy, established universities at Bologna, Salerno, Paris, Oxford, Montpellier, Prague, Cambridge, Vienna, Heidelberg, Florence, and about fifty others all before the year 1400. Long before this, Charlemagne and Alcuin had established cloistral, cathedral, and other schools where reading and writing and the seven liberal arts were taught to all comers. For centuries the liberty of teaching and learning was almost complete and we Protestants are prone to do scant justice to the educational foundations laid by the Catholic Church in its great formative period. When she began to grow suspicious of the learning she had so zealously fostered, and the Renaissance and the Reformation arose, we find Luther, Erasmus, Calvin, Melancthon, establishing schools, reconstructing courses of study, and nearly two score new universities were founded under the influence of the Reformation in Europe. It was again profoundly felt not only that schools of high and low grade were the hope and the method of the new movement, but that ignorance and superstition were the parents of sin

and that enlightenment was the surest way to bring men to true religion. Thus it came about that almost down to our own times the clergy have been teachers, leaders, inspirers of most of the best things that have been done in education. This was true of the Catholic Church, of Lutherans, Puritans, Anglicans, and the rest. Many a high school and college in this country owes its origin to religious belief.

Belief in education has always been one of the first articles in the unwritten creed of Christendom. Even when the influence of the clergy began to decline in the higher academic grades of culture, they were long its chief representatives to the masses, and directed and established elementary schools.

Now, however, in all Christian lands, among Catholics and Protestants alike, this educational supremacy is either lost or in various stages of decline. There has been a growing aversion to clerical influence in education, and complete secularization and laicization of the schools is to-day an ideal in many high places. It is high time that the Church awoke to this situation and realized all that it involves, knew the extent of this pedagogic defection, and fathomed its courses, traced out its consequences, and did its utmost to find the cure. We are still doing much, and let us thank heaven and take all possible courage from the remnant of educational efficiency left us. We still have the Sunday-school, though its work needs much reconstruction to be brought abreast of those of secular training. We have the splendid work of the Young Men's Christian Association, but it reaches but a very small fraction of the young men of the land who need it; our theological courses are improving, but how slowly when compared with other lines of professional training; for instance, in law and medicine. The Church in all its branches collectively has a score of charitable agencies and institutions that are doing the Master's work among the poor in slum and remote districts; the influence of the pulpit is potent against evil in high places and in low, against corporate greed, oppression, industrial malpractice, social evil, and political corruption. Many denominations have established colleges in this country, but as a class they are relatively declining before the rapid advance of unsectarian institutions. Now we know that in all these great fields the Church not only prays but works; it not only follows but sometimes leads; it not only preaches but acts;

but our efficiency is still below the great traditions of the Church in the past. What we are doing we know and are perhaps a little too conscious of it, so I bespeak your sympathy in my rather unwelcome task this evening of trying to point out first some of the difficulties and adverse influences in the present situation. Our Catholic brethren complain that the schools are godless. We Protestants who gave the Bible to the laity have more and more to complain of Bibleless schools.

The separation of church and state, while a great, is not an unmixed, good, for it has involved abolition of religious training for our entire public-school system. Boys and girls are most susceptible to religious influence during the teens, when practically all confirmations and most conversions occur, and at this age more than at any other religion is the bulwark of morality and nothing can fill its place. It has been said that were religion all false, we should have to invent and apply it, if we had the wit to do so, for its influence upon the emotional nature which is now at its flood tide and for the restraints which it puts upon the lower propensities which now burst into sudden strength while the intellect is yet too undeveloped and uninformed to control them. A number of careful concensuses show that very many of our children pass through, not only the required but even secondary stages of schooling without knowledge enough of Scripture even to understand the commonest allusions to it in literature. Despite the brief morning reading from Sacred Writ sometimes practiced, many American children leave school when legal requirements of attendance are satisfied and others graduate from secondary schools and even colleges, who have never felt even the literary power of the great passages of the Old and the New Testament and with no coherent knowledge whatever of the Bible as a whole. I will not take time to report here on the as yet somewhat discrepant conclusions of statistics of these recent studies, but all agree that the proportion of children thus densely ignorant is very great and that for a decade or two it has been steadily increasing..

Meanwhile, what is the state doing in its secularized public schools? During two hundred and fourteen days of the year there is no school in the United States, the average length of the term time being only one hundred and fifty-one days. Thus, about five eighths of the time the American child could not at-

tend school if he wished to, but is exposed to all the evils of idleness, for who can name a single evil which pedagogues are so fond of charging up against truancy that should not equally be charged against vacations which the truant simply prolongs? Thus during considerably more than half the week-days of the year the school, and usually even the grounds, are closed to the children.

How about attendance when school does keep? Of the 23,500,000 children between fifteen and eighteen years of age, 16,500,000 enroll, and some 7,000,000 who should, do not do so. Those who enroll actually attend 105 days out of the 151 on which school keeps and are absent about one third of the time. Thus we can say roughly that less than half the children who should be in school are actually there during less than half the week-days when school is in session. All these statistics are from the last report available, viz., for the year 1904-5. Boyes estimates that 8,000,000 American children under fifteen are constantly schoolless, that there are at least 1,400,000 illiterate voters, and of course a vastly larger number of illiterates of both sexes above ten years of age, which is the usual basis.

The average pay of public teachers in this country is \$55 per month and \$42 for females, the latter constituting 76 per cent of all. Far less than half of our nearly half million teachers have ever had any professional training, and between one third and one fourth of them leave the profession every year. This poorly-paid and untrained army of raw recruits are our chief hope against illiteracy and all the evils that it entails. They must Americanize the children of the million immigrants that now are landing on our shores each year, yet our faith in the permanence of academic institutions, of civic purity, business integrity, and personal virtue has come to rest more and more upon our schools and teachers. Do and can they thus constituted justify this faith?

Almost the entire control of our schools to-day is in the hands of local boards, who determine the amount of money to be raised and expended for education, provide schoolhouses, text-books, employ teachers, fix their pay and the length of the term, etc. Under this system, the more ignorant a community is and the more in need of good schools, the less likely are the boards that represent them to see this need and the less

the chance that they will be able and willing to meet it. While superior and devoted men can sometimes achieve excellent results, the system itself is bad, and politics, sordid views, false economies, and vacillations are too common, while favoritism and graft are not unknown. Men but little above the average intelligence and virtue of the community, and whose chief desire is to please their constituents and win popularity enough to climb higher up the political ladder, are about as unfit custodians of the vital interests which in a republic center in education as could well be found.

Again, has the school moralized a country where divorce has steadily increased for twenty years in every state save one that keeps such statistics, so that there are now more divorces in this country in one year than in all the other Christian lands combined, *i. e.*, about one tenth of all who are married after 25 years? This country leads in homicides, which for the last eight years average from 8,000 to 10,000 per annum, a higher rate than in any Christianized and civilized land, enough being slain here to populate a small city. About two per cent of the slayers are caught and punished as against ninety per cent in Germany. The percentage of juvenile crime, which is arising in general, is increasing faster here. Despite all agencies, old and new, there has been a remarkable increase of hoodlumism in American cities within five years, and the proportion of convictions to population by age is greatest here during the latter teens. There are many causes of this feralization of youth besides the long vacation, during which many houses and estates are closed and tempting. A new one is that while we have been raising the age of child labor we have not succeeded in keeping the child in school during these years when he is barred from so many occupations, so that after satisfying the requirements of the law of school attendance boys who will not continue their education are now unable to find employment. Yellow journalism with its daily chronicle of crime; the increase of urban life that forces so many lower propensities into precocious development before the powers of control are mature; the fact that ninety per cent of all the school boys in the United States satisfy the requirements of the law without ever having been under the influence of a male teacher, and that women are not the best trainers for boys in their teens on the duties of citizen-

ship, political life, voting, and that budding manhood demands more masculine treatment, — these are some of the difficulties with which we have to contend.

Secular education is popularly supposed to abate superstition. Does it do so? A recent writer collected over seven thousand confessions of superstitions concerning such matters as salt, fire, moon, owls, cats, mirrors, horse-chestnuts, days of the week and year, birthdays, numbers, warts, right and left hand, charms, precious stones, money, dreams, sneezing, weddings, and nearly one hundred other such topics. These confessions were all by American students of academic grade who were preparing to become teachers, and one half of all were more or less believed in, and nearly all had been believed in earlier in life. They are relics of very low savage culture and related chiefly to death, disease, money, love, etc., and show that our education, science, and civilization have done but little to weaken the old pagan faith in luck, signs, etc. Not only miners, sailors, gamblers, lovers, but masses of our fellow-citizens are credulous in different degrees not only about many such things, but toward palmists and fortune-telling by cards, stars, or diviners, by scores of omens, hoodoos, and mascots, while rank morasses of occultism, crasser forms of spiritism, dominate most of the lives of some, if not some of the lives of most. It has even been asked whether education, by bringing children together, has not done as much to diffuse as to check these superstitions. However this may be, it is clear that those who linger in this outgrown stage of thought, and to whom the world is a chaos and not a cosmos, are not truly educated.

Again, surely good citizenship requires common honesty, business integrity, fair play, and truth telling. Are we progressing here? What about the appalling revelations made within the last three years in so many places concerning the adulterations of drugs and medicines, patented and others, foods and drinks; about our growing money madness and what is becoming of business integrity under the methods of competing cheapness of productions, trusts, and combinations that control the prices and output and even of the interests of life; about secret rebates and the suppression of the natural laws of competition? How many will say anything that goes, and do anything that shows, and have at heart really adopted the maxims

of Sterner and Nietzsche and scruple at nothing that succeeds and regard nothing with remorse except being found out, and whose supreme goal in life is to get rich, make display, give themselves all the pleasure their bodies can bear? What about the awful statistics of drink and the growing laxity in the sexual relations in both high and low classes, or our race suicide as seen in the steadily decreasing birth-rate and the steadily increasing infant mortality under five, and especially under one, which is greater in our cities than those of any other land? Are we awake or sleeping and dreaming concerning these general tendencies and ineluctable facts, or are we living in a fool's paradise, and is our national optimism like that of Dr. Pangloss who cheerily praised God and insisted that his was the best possible life at every progressive stage of defect and humiliation. Can a nation lean toward barbarism amidst electric lights, autos, telephones, splendid homes, schoolhouses, churches; that is teeming with wealth, swarming with promoters, with get-rich-quick schemes, as well as with noble philanthropists and reformers who are bravely stemming the tide? Is it not high time for yet larger and more constructive and concerted effort, for confession on the part of church and school that, much as has been done, the best endeavors and achievements of the past and present must not only be equaled again, but be exceeded and grow pale before still greater accomplishments? We delude ourselves that all these evils can be overcome by punctuality, order, the moral influence of music, history, emphasizing and teaching respect for authority, self-government, good character, and examples of teachers; yet these are the *only* cures I find in the latest discussion of pedagogy on the subject.

Let us then finally glance at a few of the schemes of betterment that have been lately and seriously proposed. One thoughtful writer¹ suggests further centralization of educational effort in a national bureau at Washington, with three long-tenured and highly-paid commissioners, who shall not only collect and distribute information like the present bureau, but shall prescribe a general plan of instruction for the whole country and advise both national and state legislation, and that both together shall distinctly reduce local autonomy.

¹H. M. Boyer, "The Science of Penology." New York 1901, pp. 559. See especially Chapter XVIII, "The Education of Children."

Especially the states must assume control of all schools, assess, collect, and distribute the school tax, prescribe the length of term, salaries, and text-books, the qualifications of teachers, compel attendance of all children up to sixteen. This, it is urged, would slowly remedy many evils.

Another urges that every educational agency must now be coördinate, and that not only public but private schools and the training of all delinquents and degenerates and juvenile courts should be correlated, so that all children of school age, whether in or out of school, should be taken account of. Hitherto these agencies have been directed by very different methods, and with very diverse degrees of intelligence. Normal courses should fit teachers and caretakers in all these lines. Under such a system each child could be placed in whatever position he would get the most good, and wasteful misfits of both pupils and of teachers would be avoided. The child is now a legal personage and belongs to the state as well as to the home, and the former should assume co-guardianship.

It is now nearly twenty years since the public schools of France were secularized and all religious teaching forbidden in them. Fearing an increase of juvenile immorality, and in view of this ominous void thus created in a curriculum to which they had been so long accustomed, the French at once created courses of a new kind for moral and civil instruction for every grade. They ransacked their own history and literature for stories illustrating exceptional and even dramatic acts of virtue, and selected many morals and apt quotations to impress social duties. Fearing that conscience was not sufficiently infallible or strong, patriotism and the noble pagan sentiment of honor were appealed to, the latter with great effect. There are many prizes, medals, public testimonials, special columns in the press, to commemorate children who have done noble acts. Love and pride of country and the instincts of the gentleman are thus made into a kind of secular religion. All this is well, and these courses have already justified themselves, but they are not enough. Youth always has and always will need religion to tide it safely over the adolescent crisis of life, for it can be made to supply a stronger incentive to virtue than the ideal of good citizenship or of honor, potent as these are.

The German method recognized not only the esthetic and

the moral, but the intrinsic value of religious training and has enforced religious instruction in the public schools for more than a generation by the following plan: About every child or its parents must elect, near the beginning of the school course, either Catholic, Lutheran, or Jewish religious training. Each of these three churches nominates the teachers of its own faith, who must, however, pass a stringent examination as to their qualifications by the state which pays them, and these teach in the school buildings, examine and look after the moral and religious needs of their pupils one or two half days per week, inculcating Scripture, church history, creeds, forms of worship, and giving spiritual guidance enough to fit for confirmation. Thus rabbi, priest, or clergyman has access to nearly all the school children, so that it is impossible for them to grow up in such dense ignorance of Scripture and religious matters as is possible here.

This scheme could easily be made practicable here for Jews and Catholics, but the dissident Protestant sects, despite several efforts, have not so far been able to agree as to the method or matter of instruction, so that in this respect the difficulties here are very similar to those encountered where mission boards representing different denominations have tried to unify their work in heathen lands, despite the injury that this insistence upon denominational differences is causing in both fields. Could all or the chief Protestant churches agree upon a course of religious training for public schools, the German scheme would be as workable here as it is there under an established church.

Failing this, we must abandon finally all thought of bringing public education under religious influences however generic, and take up the prodigious task which the French have faced of devising a national scheme of training in morals without the aid of religion on some ethical culture basis. The most sagacious school men, however, are now realizing that education of the heart and life in right conduct must be made the chief goal of pedagogic endeavor. On this basis there is one line of effort now opening which seems a promising basis on which the churches of all creeds and the secular schools can heartily co-operate, and that is what a recent writer calls "reawakening of the physical conscience."¹ The last quarter of a century has

¹ See Dr. R. C. Newton, *Popular Science Monthly*, August, 1907.

witnessed a remarkable revival of interest in physical culture,—college athletics; clubs in high and grammar schools; leagues like that of New York City with President Roosevelt at its head; hundreds of Sunday-school athletic organizations; gymnasias; the pope's hearty sanction (he having lately witnessed the contest of all the athletic societies of Italy in the Vatican gardens, become their patron, and conferred two hundred and fifty gold and silver medals); a congress of school hygiene; playgrounds (covering 73 acres in Chicago, 110 in Philadelphia, 200 in Boston, a single one in New York to cost \$2,500,000) — all these represent a new movement extending over the entire civilized world, even to China and for women, where the movement has already brought forth imperial decrees forbidding the use of opium and foot binding. In Japan, as in Germany, under the influence of the *turner* societies, the stature of the soldiers has actually increased from this cause, but what is more important is its effects upon the soul. Athleticism, plays, and games rightly directed give a new sense of loyalty and heartiness and healthy tone of emotional life, more patience, courage, fraternity, and perhaps above all brings into operation a new love of personal purity of body and soul. This great tide of body culture already shows signs of the approach of a general "physical renaissance such as the world has only seen twice or perhaps thrice, and which preceded the most brilliant periods in the intellectual history of mankind." Health means wholeness, holiness, and is the best natural basis of the new practical Christianity. It means more enthusiasm of humanity, and this wisely directed unlocks ideals and wins the heart to the good, the beautiful, and the true, and does vastly more than our old modes of thought ever dreamed of to give a clean soul in a clean body—and what better goal has religion than to make the body the temple of the living God?

Finally, the churches, while maintaining as long as they will their denominational differences of creed and forms of worship on Sunday, should now formulate a program of week-day education in the broadest sense of that now rapidly-expanding word. Leaving trinity, incarnation, revelation, miracles, salvation in another world, and all other dogmas, however precious to believers, to be chiefly Lord's Day matters, let the churches waive all these distinctive doctrines during the week and seek ways

and means of concerted effort to transmute its ancient function of the care and guidance of the soul of youth in proper morals and in personal enthusiasm for pure and true living on this earth. By its own deterioration from insisting upon dogmas and its diminished interest in science, humanism, and nationalism, it forfeited to the state its natural function, and now the failure of the state to perform this supreme task of moralizing the rising generation affords the Church a new and vast opportunity of resuming its lost functions. Putting aside all claims of ecclesiastical authority and every theological shibboleth, can we not join hundreds animated by a simple but fervent love of man, and by the crying moral needs of the present and the young, and set the world again an example of supreme service in a crisis of dire need? To do this we must abandon once and forever the old uncompromising spirit that demands all or nothing, and realize that absolute truth and virtue are rarely attainable on this earth, and understand that the second and twentieth best is vastly better than nothing and well worth doing. If the state will not have Scripture, the world's greatest inspiration of righteousness and its chief text-book in psychology, let us study the Bremen method of introducing carefully selected ethical writers, made up by religious men of the best proverbs and most inspiring classics and all bibles of other religions. If we are not yet ready to attempt the methods of the German *simultan* schools, by which Catholics and Protestants seek to combine their pedagogic efforts in a few fundamentals, at least let a few of the Protestant sects unite their efforts in the mission field and cease to maintain expensive sectarian organizations there, and then let them try to denominationalize each of their colleges and seek by so doing to confirm, broaden, and deepen their common Christian character. The state will never tolerate again any creed or confession. Its religion is patriotism and the school is now its nursery as it was that of the Church. Science will never assent to the dogmatic method, but Christianity should not be expurgated from the art, religion, history, and humanities which it has done so much all these centuries to create, and without which even they cannot be rightly understood, and without some knowledge or feeling for which our children are like deaf mutes studying music. Better virtue without Christianity than Christianity without virtue, if such

an antithesis were even conceivable. Let us then recognize the God of things as they are, and, accepting the inevitable with joy according to the old stoic maxim, try to rise to the opportunity of leading this great impending movement for moral education, more pressing and promising than anything in the history of schools for the last half century, and ourselves work out a program, Godless and Bibleless if it must be in name, utilizing to the utmost the sentiments of patriotism, honor, mutual help, and social service, realizing that Christianity itself is not all ecclesiastical or theological, but that a purely secular week-day religion can and must now be wrought out, and that the detailed methods for doing so are now within sight and reach.]

OUR THEOLOGICAL SEMINARIES.

PROF. CALVIN M. CLARK, BANGOR, ME.

This paper is a statement of the condition, work, and needs of our theological seminaries. Report is made from the eight institutions heard from at Des Moines, and so far as possible from the theological departments of Howard and Fisk universities and Talladega College. The including of these latter in this report is to be justified in the interests of comprehensiveness and on the grounds that they are denominational institutions, doing regular work and furnishing ministers for a portion of the Congregational churches reported in the Year-Book. The time allowed the paper compels many omissions and the utmost possible condensation.

For long, and not least during the most recent months, the seminaries have been subjected to severe criticism. This criticism has ranged from that which was friendly and constructive to that which was hostile and destructive, which, indeed, declared that, as regards meeting the needs of the churches and of the work, the seminaries were completely "routed." It is neither unimportant nor will it, perhaps, be uninteresting to hear what the faculties of our seminaries think on this point. One seminary says, politely but truly, that "it is a relative matter," that "any of our seminaries can and do turn out good men"; a second, that "it is not at all disposed to believe that they are above criticism"; and a third, that "the seminaries in general seem to be adjusting themselves to the changing conditions of church life, but that the adjustment has, perhaps, not quite kept pace with the rapidly changing conditions"; two say, "Not fully"; one says frankly that "they are not"; four only say "Yes," one of these "emphatically," though this one has not a cent of endowment, but does have four staunch men on its faculty. In view of these statements, if candor be a qualification for meeting the needs of the work, our seminaries are not found wanting. They certainly recognize a problem.

What, now, seem to these same faculties the reasons why the seminaries may not be meeting the needs of the churches and of the work? Their answers are of two sorts, those touching the extra-seminary world, and those touching the seminaries themselves. The former are as follows:

1. The churches do not supply the seminaries with endowment sufficient for proper equipment, buildings, libraries, adequate for attracting and holding students in this time of otherwise magnificent endowment of educational institutions. The churches want bricks without straw.

2. The same lack of endowment limits the seminaries in respect of the number and, in some measure also, the quality of instructors employed.

3. The churches and colleges are not sending the seminaries enough men.

4. The men presenting themselves are not adequately fitted to pursue theological studies, compelling the seminaries to face one of two alternatives, either to reject the applicants and run the risk of criticism for not supplying the churches' call for *more* men; or to accept them, doing the best they can with them, and run the risk of criticism for not supplying the churches' call for *better* men.

5. 'The supposed *wants* of the churches, as viewed by themselves, are much at variance with the real *needs* of the churches.'

6. 'The low tide of religious life in the churches is necessarily felt in the seminaries, reducing their capacity to meet the needs of the work.'

The reasons touching the seminaries themselves are as follows:

1. 'Not enough emphasis is laid on personality in the selection of professors.'

2. 'Not enough attention is paid to the *art* of preaching.'

3. 'The work for foreigners is scarcely touched.'

4. "A kind of scholasticism is creeping over a part of the seminaries' force and seminary methods which loses in some measure the sympathy of some churches without winning the interest of others"; or, as another seminary expresses it, "An inertia which appears in academic circles more strongly than elsewhere, a clinging tenaciously to the old, and thus stumbling at the new."

5. The seminaries "are groping to find an attachment to the popular fancies of the day rather than giving themselves to an assertion of the great faith in Christ, to the proclamation of which they are supposed to be training their men."

Again we find the note of candor, and in such straight seeing and frank facing of hindrances and faults there is negative preparation the better to meet the needs, not wants, of the churches and of the work.

Having thus glanced at the condition of the seminaries in themselves and in relation to their environment, we will look at their workers and their work in the face of the needs.

1. The varying character of our seminaries is noteworthy. Geographically, we have institutions north, south, east, and west. However, it is a far cry from Fiske and Chicago to Pacific. Some time soon we ought to fill the gap: for the great Northwest, say at Redfield, or Fargo, or Yankton; for the great Southwest, at Tillotson, or Kingfisher, or Colorado. Ethnographically, we are training blacks as well as whites, the stranger within our gates as well as the home-born. Nevertheless, there is no problem facing our churches and seminaries to-day more pressing than an adequate supply of ministers for our non-English-speaking immigrants. Educationally, we have seminaries whose curriculum is shaped to meet the requirements of the most thoroughly and fastidiously cultured college and university graduate; others to train men of only a common-school preparation but of ardent purpose to preach the unsearchable riches of Christ; others still which more or less adequately meet the needs of both classes.

2. The present number of regular instructors in our 11 theological schools is about 80; in the 8 reported in the Year-Book, 68. In these last the number has increased from 58 to 68, or 17 per cent since the century came in; or from 39 to 68, or nearly 75 per cent, in twenty-five years. The present number of special instructors and lecturers in our 11 schools is about 62; in the 8 reported in the Year-Book, 49. In these last the number has increased from 25 to 49, or nearly 100 per cent, in the past ten years. This increase of instructors, regular and special, has come about in two ways, by additions to the theological faculty proper, and by securing the services of men in institutions in the vicinity of the seminaries. Of the former

class the most noteworthy are, at Hartford, a chair of Biblical Homiletics, "in the belief that the great emphasis for the ministry to-day is upon its message as that message roots itself in the contents of the Scripture and in the spirit which the Scripture prophets gave to their own ministry"; at Oberlin, a chair of Practical Theology, distinct from the chair of Homiletics, "making a study of all the forces, religious, social, and educational, in a community, and relating them to the church," and, farther, "dealing with the business end of the minister's work"; at Fisk, through the calling of Rev. G. W. Henderson from Straight University and the thorough reestablishment of the Department of Theology three years since. Of the latter form of increase, namely, through alliance with neighboring institutions, the most noteworthy are at Pacific, Hartford, and Yale. Hartford "is emphasizing the Department of Religious Pedagogy, for the instructional expression of which they have an expert faculty registered under the name of the 'Hartford School of Religious Pedagogy,' but practically in the service of the seminary." Hartford has also established an international lectureship on Comparative Religions, filled for the first time last year. Yale has increased the number of its instructors, regular and special, to the largest of any of the seminaries by a more thorough affiliation with the academic department of the university.

3. These additions and affiliations have been necessitated by the very great changes in the curricula, chiefly in the way of elective and graduate courses. All of the southern schools are, of course, following the older, simpler lines of theological instruction. Even the northern schools have introduced elective and graduate courses in very varying degrees, and the method of presentation of the courses in the annual announcements, not being according to a common standard, gives the appearance of still greater divergence. The total of courses offered is as follows: At Andover, 36; Bangor, 48; Chicago, 67; Hartford, 190; Oberlin, 46; Pacific, 78; Yale, 160. These figures are given, not as constituting any safe basis of comparison between the seminaries for the reason named above, but in order to show how theological instruction at our seminaries in these later years has assumed encyclopedic proportions, constituting the schools theological universities rather than seminaries. The association

of Pacific with the University of California, and with the seminaries of the Baptists, Disciples, and Unitarians, and the happy interworking of the various faculties, has immensely increased the opportunities there. The intimate alliance between Hartford Seminary and the Hartford School of Pedagogy has greatly increased the opportunities at Hartford, chiefly on the practical side. The same is true of Oberlin with its new department. Yale has taken the most radical step of recent years in offering the degree of B.D. for the successful completion of any one of three courses, called respectively, the Historical, corresponding most nearly to the old-time course; the Philosophical, and the Practical. Here, in a very marked way, we note the recognition of the immense development in recent years of the function of the ministry on its practical side in the community at large. Chicago is responding to this same development by the establishment of a chair in pedagogy, by the rearrangement of its studies, by a new temper or spirit in approaching the whole curriculum, and by a new emphasis in the treatment of the individual studies. Special attention is given to the subjects most nearly related to the minister's actual work; the methods employed are more practical; a larger amount of field work is to be introduced; and the constructive, practical aim is to be kept to the fore. In this connection it may be said that Hebrew is required at only four of the older seminaries, together with the Historical course at Yale.

Other real expansions of the courses at various seminaries must be noted as follows: At Bangor, "Convocation week," the massing of lecture courses by eminent specialists in a given week in midwinter, with suspension of other seminary studies, and the enlargement of the student body to at least twice its number by the attendance of ministers from all over the state of Maine; at Andover, the continuance of the Easter School, especially for home missionary pastors, a movement which is quietly but surely raising the level of work done in a host of our smaller New England churches.

4. How are these enlargements of the force of instruction, and the expansion and modifying of the curricula, affecting the student attendance? Taking into account, for purposes of comparison, the past ten years, last year's enrollment was an

increase over the average for the ten years for four of the seminaries reported in the Year-Book, loss for four. The total enrolment the past year at the eight seminaries named in the Year-Book was 440, the largest since 1897-98. Or, omitting Atlanta, and having reference to those seminaries of the eight with at least ten years of history behind them, the enrollment was the largest, with the exception of one year, of any year since 1898-99. The increase of student enrollment in the eight seminaries for the past decade was 15.5 per cent. In the same period the increase in the number of churches was 5.7 per cent, and in the number of church members, 10.6 per cent. In other words, the number of students at our eight theological schools for whites during the past ten years has increased; has increased faster than the increase in church membership by one half; and faster than the increase in the number of churches by nearly threefold. In order to get an increase in churches equal to that of the past ten years in students enrolled at the seminaries, we must go back to 1892; and, as regards church members, to 1895. Even in the matter of numbers, the lowest ground of satisfaction, we are making a slow approach to supplying the needs of the churches and of the work, and, should we continue, might see the time when we could dispense with alien material.

It remains to present a statement, not now of how the seminaries are meeting the needs of the churches, but of what they need from the churches. Every one of the seminaries needs more endowment. Atlanta, the only seminary of any denomination for whites in five states having a population of 8,000,000, with no endowments, needs everything but men. Andover, with funds tied up, needs to increase her professors' salaries to something like adequacy to meet the tremendous rise in prices, in this respect voicing the needs of all the seminaries. Bangor needs at least one new professor and a library building. The resources of Chicago have been seriously crippled by its expenditure of \$100,000 in founding and maintaining the German, Danish-Norwegian, and Swedish institutes, to train the ministry of our missionary churches speaking these languages. The appointment of the professors of these institutes as the Home Missionary Society's superintendents of these churches should lead the denomination not only to relieve the seminary of

further responsibility for the support and endowment of the institutes, but should also help its effort to restore to its invested funds the money thus expended in the missionary enterprise of the whole church for the immigrant population. Fisk needs one more full professor and a library fund. Hartford needs buildings and an increased library fund. Oberlin needs⁹ one new building. Pacific needs a temporary fireproof library, two or three new departments for student training, two or three preceptors, and means for establishing a correspondence department. Talladega needs two new professors and one new building. Yale echoes Andover's need for increased endowment to meet the increased cost of living. When we consider what an era of educational endowment we are living in, it cannot be gainsaid that our seminaries have not had their fair share of recent gifts, and, therefore, that this expression of their needs is just and reasonable.

CONGREGATIONALISM.

CYRUS NORTHRUP, LL.D., NORTHFIELD, MINN.

President King kindly invited me to speak on this occasion as a representative of the educational forces of the country, but he did not tell me what to say. I had the honor to say something about the relation of Congregationalists to education at a meeting in London some years ago, and I believe that what I then said has not yet been entirely forgotten. In one way, of course, this is very encouraging. But I have no desire to be in the least degree sensational, nor do I desire to say anything to disturb any one. In fact, I never do say anything at which anybody need be disturbed. But some people are disturbed when there is no need of it.

We are often told that the Congregationalists are not a denomination. In a technical sense this is true. Every church is independent and can do as it pleases. A church can freely ask advice of its neighbors and as freely refuse to follow the advice. But we all follow the Congregational way in church matters, and, although we disclaim it, we are in reality just as much a denomination as the Presbyterians, the Baptists, the Methodists, or any of the others. We are a denomination by reason of our common beliefs, methods, and purposes. We work together as one body in all our missionary work. When the American Board, or the Congregational Home Missionary Society, or the American Missionary Association, or any of the other four sister societies utters its cry for help, it is from the united Congregational churches that help comes.

No body outside of us would ever suspect that we are not a denomination if we did not tell him, and I think we might as well consider ourselves a denomination and utilize the increased vigor which a united denomination can have as compared with isolated churches.

■ We kick against new measures to prove that we are independent. We are so delighted with the idea of a "church without a bishop and a state without a king"; we have been so

enamored of the democracy of the New England town meeting as a model of government, without any such thing as a legislature or governor, a congress or president, that though we have a National Council and state associations and local conferences in the interest of fellowship which might suggest the possibility of possessing powers and duties similar to those of kindred bodies in the political world, we have been careful to deprive all these associated bodies of the right to do anything except to talk; and where, in states like Michigan, Minnesota, and, I believe, Ohio, an advance has been made and an advisory committee has been appointed to look after the general interests of the denomination, with the superintendent of home missions *ex officio* a member of the committee and authorized to do what he can to promote the expansion, development, and growth of the denomination,—a measure that appears to be sensible and safe, in no way radical or revolutionary,—yet in every case, I believe, where this comparatively harmless experiment has been made, it has been accompanied by the inevitable Congregational declaration that “in no way shall the action of this advisory committee and the superintendent limit or interfere with the rights and liberties of the local churches.”

And yet we are astonished to notice that other denominations, with genuine solidarity, and directed by the ablest and best men who can be selected for leadership, are increasing in numbers much more rapidly than we are—as if we did not know that successful war cannot be carried on by independent companies under no matter how skilful captains, but that there must be regiments and brigades and divisions and, finally, the grand army directed by the commanding general.

Some of our churches have almost had congestive chills because Drs. Bradford and Gladden, the last two moderators of the National Council, have been empowered to give to the churches such good advice as they deemed expedient. Now, I am not complaining. I am a Congregationalist and expect to remain one for all time. But our cities—and, to a large extent, our country—have outgrown the New England town meeting; and the Congregational church has become large enough and widespread enough, with mighty interests of worldwide importance to care for,—all very different from the condition when the local churches in New England were everything,—our churches

have become large enough and have variety of interests enough, I say, to warrant an advance along the whole line; and it is possible that some change in method and management, under largely changed conditions, *might* be an improvement; thus, I certainly believe that the best interests of all our churches individually and collectively would be promoted by having in some form recognized leaders who should look after the interests of the denomination as a whole, so that the growth of the denomination should not be limited to the extraneous natural accretion of new material to the bodies already existing, but should follow the law of development for nations and religions alike, by expansion, concert of action, and unity of purpose. You doubtless think I am wild to make such a statement; but I hasten to return to the real old Congregational way, and I beg you to believe that in all this I do not mean "to limit or interfere with the rights and liberties of the local churches."

I think it would be a good thing to go ahead and do something. But, by all means, let us leave to the churches the right to stand still and die if they want to.

We certainly have our own denominational ideas. One of these is that the churches must have a thoroughly educated ministry. The ministry is a delicate subject to speak on. We have many desirable men in the Congregational ministry and I have no disposition to criticise the ministry as a whole. But there is no denomination that will thrive less under ministers who lack ability and training than ours. I know what some very excellent people are always ready to say — that any one who truly loves Jesus and can tell the old, old story with a warm heart, etc., can do more good than a cold-hearted, intellectual, scholarly man. Very likely. But it is not necessary to assume that all men without brains have a warm heart, and that all men with brains have a cold heart.

What we want is brains and heart both, and we never needed them more than we do now. You all know why. You know that some things once regarded as essential parts of Christian belief are no longer maintained except by people who deliberately shut their eyes for fear that they may see something, or by people who have been asleep for some years. Uncertainty as to what one ought to believe or may believe has come, very largely, as the result of the studies and investigation of men

heartily in sympathy with Christianity. The Church is not fighting infidels, agnostics, and atheists. The Church is somewhat astonished, and I cannot better express the situation than by saying that the Church is trying to find out "where it is at."

It is because this duty of finding out the exact situation and applying a remedy, if one is needed, devolves upon the ministers, that men strong in learning, thought, and character are needed now perhaps more than ever before.

I have said that we are a denomination because of our common beliefs. We certainly do not all believe exactly the same things. If we did it would show that we did very little thinking. In *The Congregationalist* of August 24 two articles from correspondents appeared on the same page — one from a pastor in Iowa objecting to the Sunday-school lessons as teaching the absolute historicity of the tabernacle and its ritual as dating from Moses and the Wilderness days; and the other from a missionary of the American Board, in the Bible House, Constantinople, criticising an editorial for doubting the statement that the two tables of the Law were written with the finger of God, as declared in Exodus xxxi: 18, and, as the writer asserts, still believed by millions to be literally true — and *The Congregationalist* headed the letter with the inquiry, "Has God fingers?" In the ninety-first Psalm we are told that God "shall cover thee with his feathers, and under his wings shalt thou trust." No one, I suppose, ever misunderstood this passage or thought it necessary to inquire whether God has feathers, which shows how necessary it is to use common sense in reading the Bible as much as in reading other books.

Here are two classes of people — one insisting that we shall stop teaching what we once supposed to be truth, but which, according to our present knowledge and belief, is not truth; and the other suffering torture if anything once believed to be inspired truth is no longer treated as such.

In the thirteenth chapter of Second Chronicles the story is told of a battle between Abijah at the head of four hundred thousand valiant men of Judah on one side and Jeroboam at the head of eight hundred thousand chosen men, being mighty men of valor of Israel, on the other side. And the children of Israel fled before Judah: and there fell down slain of Israel five hundred thousand men.

A friend of mine, a very excellent and orthodox clergyman, was speaking on Jewish history in a series of addresses, and he came to this passage. I was greatly delighted with his exegesis. "This," he said, "means, I suppose, that they slew a very large number." I thought it did.

It is a perilous process to disturb the things that have for centuries been held sacred and to point out errors in what was supposed to be infallible. And it is a much more difficult and hardly less perilous task to rearrange and set in order the things that have been disturbed. I am almost equally impressed by the courage of the Christian leaders in criticism and research, and the sorrow of the Christian people so unwilling to give up their cherished ideas and to be led into new paths.

What troubles me—I speak as a layman who for many reasons cannot give his whole time to the task, I do not say "of justifying the ways of God to men," but rather of finding out whether God has any ways with men,—what troubles me, I say, is that after the process of disturbing the old ideas has been carried so far as to create much unrest, the process of reconstruction is so very slow. But what I like to see is a minister who sees all that there is to see, keeping his eyes open in order that he may see, and who yet is not scared but continues to preach Jesus Christ and him crucified just as vigorously and as hopefully as he did when it was supposed that the book of Jonah was history and that Jonah's literary work was largely done inside the whale. Such a man is a great blessing to the Church and the world because he is guiding a multitude of people whom, however wide may be his investigations, he never intends to lead away from the essentials of the faith once delivered.

We have several such men at this table. Let me, without raising the blush of modesty on any friend's face, mention particularly two. President King is one—and the Church Universal is greatly indebted to him for the work that he has done and is doing through his broad scholarship and his unflinching faith.

And Dr. Jefferson is another. For some reason his book entitled "Things Fundamental," a series of sermons delivered in the Broadway Tabernacle, did not come under my notice until this summer. It has done me more good than any book I have read in years. It is the utterance not of a blind man who

denies the existence of what he does not see, but of a man who sees all that there is to see and is not disturbed in his faith in the fundamental things, — and you all know what they are, — not Moses and Jonah and the Song of Solomon, but God and Christ; God in Christ reconciling the world unto himself; the Christlike life attesting the presence of the spirit of Christ in his followers; and the resurrection of our Lord a perfect assurance that they that sleep in Jesus shall God bring with him; and Jesus himself, his character, his life, his spirit, his temptations, his triumph, the most sublime miracle that was ever recorded. These things cannot be shaken, and they remain, and will remain. But some things have been shaken, and as a consequence the thought of the churches in reference to their own faith has been seriously affected. As I have remarked on another occasion, “We are confronted by four marked changes which have grown into prominence in the last few years. These changes stated briefly are: First, a decay of belief in the supernatural; second, the disintegration of the Bible; third, new views respecting inspiration; and fourth, a loss of the sense of accountability.”

These four changes are all shoots from a common root, and that root is doubt as to whether God ever has had any communication with men. Under this doubt Christianity ceases to be the religion which God intended men to cherish, and becomes simply one of the religions of the world, a purely human device, like Confucianism or Mahometism, of no more authority than these, and to be preferred to these only as its teachings are more reasonable and uplifting. There is a world of difference between saying, “This thing is true because God said it,” and “God said this because it is true.”

The former carries with it the certainty of “Thus saith the Lord.” The latter is of no validity because many things may be true which God never said, and if God never said anything to men, inspiration becomes so attenuated that it is hardly discoverable under the more or less theory which grants inspiration of some degree to every one who voices a noble truth and grants no higher inspiration, though perhaps a greater degree of inspiration, to any one else. Under this arrangement a man must first get his idea of God and then determine whether anything is the product of divine inspiration, according as it meets or does not meet that idea. There is in this no possibility of

revelation in the usual sense. The order is inverted — “ God does not reveal truth to men; the truth, on the contrary, reveals God.” For the ordinary Christian who is not sufficiently acquainted with God’s style to determine whether he said a thing or not, the new condition is, to say the least, a little unpleasant.

For myself, I should feel that I knew very little about God if Jesus Christ had not come into the world and revealed God to us, as he said he did, and as I believe he did. And I should have very little confidence in immortality from all the arguments from analogy or human longings, if I did not believe that Jesus rose from the dead as he said he would rise, and as we are told he did.

I feel as Paul did. “ If Christ be not risen, then is our preaching vain, and your faith is also vain.” “ But now is Christ risen from the dead, and become the firstfruits of them that slept.” Believing this as I do, I recognize in Jesus not a mere man, however remarkable, but a messenger from God who had power to lay down his life and power to take it up again, a being fitted in all respects by character and power to be the light of the world and to reveal God to us as he really is. So I believe that God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son in clearer and more intelligible terms than those in which he has ever spoken to the world through all other personages or agencies, angelic or human, animate or inanimate combined. And I believe that all things the Son has heard of his Father he has made known to us, even as he himself said.

This, that, and the other may disappear or change or perish, but Jesus Christ remains, the same yesterday, to-day, and forever, Son of Man and Son of God, the Divine Saviour of the world. Let not your heart be troubled: ye believe in God, believe also in the Son. Come unto him, all ye who are weary and heavy laden, worried about the great problems of life here and hereafter, and he will give you rest. He said he would; and he has always done it, is doing it, and will continue to do it while time lasts.

To whom else shall we go? For as his disciple said: “ Lord, thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.”

THE MESSAGE OF THE MODERN MINISTER.

PROF. AMBROSE WHITE VERNON, YALE UNIVERSITY.

Fathers and Brethren: The choice of one so inexperienced to speak upon so weighty a theme would be inexcusable unless it be interpreted to signify the desire of this body to have it discussed by a member of the younger generation who believes thoroughly in the methods of modern Biblical study. The character of this body outlaws equivocation and demands utter candor in all who address it.

The message of a Christian minister in any age is determined by two factors: First, by his conception of the ancient gospel, and second, by his judgment of the lines of least resistance along which that unadulterated gospel may find its way to the men of his own time. It is this intense occupation with two very different centuries which, on the one hand, insures breadth of horizon for every earnest minister, and which, on the other hand, marks the extreme difficulty of the task. But this double outlook on the past and present does not mean that the minister should be a man of the first century in his understanding of the gospel, and a man of the twentieth century in preaching it. On the contrary, the modern minister is not to forget Newton and Darwin when he reads the gospel, nor is he to forget Jesus and Paul when he preaches it. As he turns his eyes to antiquity it is the eye of a modern scholar that he should turn thither, and as he faces his congregation all should recognize in him a man sent by Jesus Christ.

The task, then, that lies before us in this address on the message of the modern minister is to ascertain, in the first place, what he conceives the gospel to be, and, in the second place, what are the grounds upon which he relies to establish its truth among men of to-day.

It would be interesting to show how modern scholarship has set aside as inadequate many illustrious and widespread conceptions of the gospel. Time allows us, however, to consider only those which have been most commonly believed among us in recent times. The first of these is that the gospel

is the revelation of a body of divine truth in the Scriptures so that a man may adjust his conduct thereto. But Biblical criticism has shown beyond any question that there is no such body of truth. The writers of the Old Testament agree neither with the writers of the New Testament nor with each other. So far from being able to use the Bible as an infallible guide to the nature of God and to the secrets of his being, we are obliged to confess that God is still a God who hideth himself. If to preach the gospel means to persuade men to accept the Bible as the infallible Word of God, even in matters of faith and practice, it is a hopeless task.

The second conception is a less intellectual and, therefore, more powerful conception than this. Its patron saint is not the philosophical Abelard, but the saintly Anselm. It is that the gospel consists in the fact that "God so loved the world that he sent his only begotten Son" — *to atone for our sins by his death*. Calvary thus becomes the central fact of the gospel, and Christian faith becomes belief in the efficacy of Jesus' sacrifice. It is needless for me to say that much truth lies hidden in this conception, but as a description of the gospel of Jesus Christ it is utterly false. Biblical critics may not have yet agreed whether Paul held this view of the gospel or not, but they have arrived almost unanimously at the conclusion that it was not held by Jesus himself. If our first three Gospels are to be the standard by which we determine the mind of Jesus, then it would appear that in his eyes there is no such thing as an atonement for sin. So far from regarding himself to be good enough to pay the price of others' sin, he refused to be considered as good enough to merit God's favor himself. Sins cannot be atoned for; they may, however, be forgiven by the fathomless love of God. Men did not begin to be forgiven after Christ's death, and there is not the slightest evidence to convince us that Jesus believed Calvary to be the classic illustration of retroactive legislation. "Jesus paid it all, all the debt I owe," is the crude expression of a real religious experience, but it is not the gospel of Jesus Christ. The divine figure of Jesus Christ is no longer to be submerged in the splendid flow of Biblical poem and narrative; neither, thank God, is it to be dwarfed by the colossal blackness of the cross. It is his gospel, his good news, not even his cross and his supreme bravery

in the face of death, upon which we must fix our thoughts if we wish to proclaim "the glorious gospel of God."

The third conception of the gospel which I believe Biblical criticism has also shown to be inadequate is perhaps more precious to us than these. It is that the gospel is simply the words of Jesus — all his words, but no others. In this view man's chief end is to obey the gracious words which proceeded out of his mouth. It is quite easy to see how this definition of the gospel has arisen. Through spiritual experience and historical investigation a man becomes convinced that Jesus is not only a servant of God, but his Son; that no man has ever come to the Father save through him; that *he* is the center of our religion rather than the Bible, which testifies of him, or the cross, which reveals his strength and love; that his soul is too full of peace to admit of contradiction. Then it becomes natural to believe that every word he uttered is equally true and authoritative. And yet the glorious gospel of God is not to be identified with the words of Jesus because they do not give us the simple and invincible certainty which religion demands. For, to begin with, we cannot be sure of precisely what they were. It should be plain to any one who has read the sublime parables of Jesus and who then reads in the Gospel according to Mark that Jesus said that he spake in parables in order to hide the mysteries of God from those unfit to receive them, that in this case Mark has not reported Jesus correctly. But if he be manifestly incorrectly reported once, no one, unable to control the sources, can say how often. To this primal uncertainty is to be added the uncertainty as to the limitations of Jesus' knowledge on the one hand and of his interests on the other. To this again is to be added the uncertainty of interpreting utterances for our age that were intended for one less developed than our own, not only in matters of natural science, but in matters of social science as well. To all these uncertainties is to be added the final grateful uncertainty that arises from the fact that our Lord was not a dogmatist but a poet. He employed words not to describe or adjust eternal truths, but to transform certain men from a lower into a higher mood. To what mood his words were spoken, what they took for granted, what they sought to modify, we shall never accurately know. Matthew has not preserved the connection of the words of Jesus, and

Luke's occasional attempts are not always to be trusted. Hence it is impossible for us to apply the words of Jesus to modern circumstances without injustice to their spirit and grave danger to ourselves. The words of Jesus are not to be regarded as a fixed law for all the centuries; if they were meant as a law to take the place of another we should still be without a gospel. The attitude of Jesus himself to law is proven in his treatment of the woman taken in adultery. He considered that he was sent not to uphold law, but to uplift men.

And in order to uplift men, Christ depended upon one fact whose discovery constituted his gospel, namely this: That God is the spirit of love, brooding alike over the righteous and unrighteous, and that the chief end of our life is to allow ourselves, in childlike trust, to be ruled to the uttermost by that same spirit of love. Communion with God is not to be gained by virtue nor to be reserved for punctiliously kept hours of formal prayer. It begins the moment when one through faith in Jesus takes his place in the household of God and continues as he busies himself upon the duties assigned to him there. The highest communion with God is not adoration of his will, but reverent performance of it.

This is the central conviction of Jesus' life. The man who accepts it as his own passes out of darkness into light, out of searching for God into searching for his lost children, out of desire for comfort into desire for service, out of dominion by the world into dominion over the world, out of shame for the lack of wealth or knowledge into shame for lack of love, out of experimenting into peace, out of longing into gratitude.

This should be the message of the modern minister. He should say to the rich sinners: You cannot escape from God's love, and unless you escape into it, your riches are only blinders you have bound about your eyes to keep down your nervousness. He should say to the poor sinner: You cannot escape from God's love, and unless you escape into it, all your laborious days and careworn children and tirades against your employers will accomplish naught. He should say to the socialist: Why look so far away for the Kingdom of God; the Kingdom of God is already among you. He should say to the scholar: Into whatever hidden mystery you pierce your way, never forget that the veil of the temple is rent in twain. He should say to the econo-

mist beseeching him to right the wrongs of society: First of all, take heed and beware of covetousness, for a man's life consisteth not in the abundance of things that he possesseth. And then, as he takes his part in economic reform, he should constantly remember that after all is done and while all is doing, the human soul must be aware that underneath are the everlasting arms. To all who are weary, confused, outworn and heavy laden he should present the simple Master, without a place to lay his head, stretching out his arms and saying, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." "For no man knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal him." This ancient gospel of the love of God that strips us of anxieties, relieves us of loneliness, and sets us free for the glad work of life, has been disentangled by modern scholarship from other precious things, and, unguarded by any ramparts of dogma or philosophy or ecclesiasticism, it must now be set up as a fountain of everlasting life for all men everywhere who thirst for the love of God.

But it is not enough that a minister should clearly apprehend this ancient gospel; he must convince modern men of its truth.

And I think it is becoming increasingly clear that we cannot convince the man of average susceptibility to the temper of his age by an appeal to the extraordinary miraculous events which are contained in the Old and New Testaments, upon which through all the ages the chief reliance of the Church has been placed. There are three very simple and sufficient reasons for this. To begin with, the attitude of men toward Nature is changed. The developments of modern science have convinced men that Nature is not their enemy, to be overcome by the marvelous power of God, but their friend, to be understood by the patient skill of men. More pain is assuaged in modern hospitals than before mediæval shrines. The many cures of Christian Science, whether we understand by that term the medical schools of our universities or the teachings of a half-educated New Hampshire woman, make the cures related in the gospels of small apologetic value. In the second place, it should be frankly confessed that modern Biblical criticism has cast suspicion upon the historicity of the miracles, not only of the Old Testament, but also of the New. It has been shown that

Jesus and Paul never referred to anything unusual in the birth of Jesus; that genealogies which were prepared to establish his Davidic ancestry trace that ancestry through Joseph; that the miraculous deeds of Jesus as recorded in the Gospel according to Mark have been expanded by legendary additions in the other Gospels, and *may*, therefore, have been expanded before, and that our accounts of the resurrection of Jesus are confused and *in detail* flatly contradictory. But there is a third reason which makes us somewhat indifferent to the other two. The modern conception of the ancient gospel no longer requires this method of proof. If our communion with God does really depend upon the crucifixion and resurrection of the body of Jesus as an accepted atonement for our sins, then indeed it must be established beyond peradventure that Christ was a supernatural being, a man, perhaps, but supernatural certainly. But if the gospel be the fact that God is the Spirit of love who may completely dominate our lives, it is not necessary for the man who thirsts for God to be convinced that Jesus had no human father or that he raised Lazarus from the grave. Whatever we may believe on the great question of the truth of the miraculous, it is evident that the miraculous is neither of the *essence* of the gospel, nor necessary to a proof of its reality. So, indeed, Jesus taught at the beginning.

In the reaction from this what I think may be called supernatural materialism, men began to say that the love of God needed no proof; that it was written both over nature and in the thoughts of men, that God is immanent in his world and wells up in the hearts of his children. But this supposed immanence of God in nature and in men is detected in our western world of science by the Christian, not by the scientist. There is nothing in nature or in the barbarian to overthrow belief in the love of God, but there is certainly nothing to demonstrate it incontrovertibly. The man who attempts to base his religious life upon the facts of nature will find himself in the end "faltering where he firmly trod," "falling with his weight of cares upon the great world's alter-stairs," "stretching lame hands of faith," "gathering dust and chaff" and "with no language but a cry." It grows increasingly evident to the observer of science that if the world is to have a religion, it must be not natural religion but a revealed religion, and it is plain to

the student of Orientalism that if our present age is to have a religion, it must be the religion which was revealed by Jesus Christ.

How, then, is the modern world to be convinced that the gospel of Jesus is true; that God bends over us all with unwearied love, and that it is perfectly possible for us to serve our fellows with that same unwearied love? The answer is clear. The direct and fundamental proof of the gospel of Jesus is the Person and Character of Jesus.

If there is any spiritual conviction that may be called universal, it is the conviction of the supreme worth of the character of Jesus of Nazareth. Almost as widespread and much more vital than the conviction that the earth is round, or that starlight is beautiful, or that government is essential to liberty, is the conviction that never man spake like this man or loved like him. I have never met a man who would not say, "*His motives are higher and purer than mine.*" The brotherhood of men that is so near at hand is largely owing to the discovery that he is the ideal of us all.

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, 'we hear thy call,
We test our lives by thine."

But this great figure that is lifted up from all the rest of earth, and that for two thousand years has been drawing all men unto himself, is founded upon his gospel, or rather is the life of which the gospel is the description. It cannot be true, and the gospel false, for the gospel is but his own recipe for the life. Jesus stands unique from all who came before him through the might and wideness of his redemptive love. His love is not only constant and unfailing; it is not only sympathetic and comforting; there is a peculiar quality about it that is neither sexual nor affectional. The love of Jesus, who had nothing but love to give, was *redemptive*. It transformed its objects. It did this because it bestowed on men not the love of a man, but the love of God. The love of Jesus for his fellows was not human affection, as the world had known it. It was an authoritative, assured connecting of men with God their Father. His life commands our worship, separates itself from all other

lives, because for the first time in history a simple man, a peasant indeed, moved among men with a consciousness that he was imparting the love of God. The spirit of Jesus, what is it? Paul dared to call it "the Holy Spirit." The spirit of Jesus — what is it but the love of God? If — and this is proof — the spirit of Jesus be the highest conceivable human spirit, then a God of love becomes the highest conceivable reality, for the spirit of Jesus is fundamentally a spirit that absolutely rests upon and is conscious of transmitting the love of God. That is the direct and fundamental proof of the Christian religion. It can conflict with no science. It can close men's eyes to no beauty. But it stands independent of art and science, on the foundation other than which no Christian minister dare lay, that which is laid, Jesus Christ. And after a man, any man, whether he binds the sheaf or builds the house or toils in a library, has seen Jesus of Nazareth, the very embodiment of holiness among men, eating and drinking with publicans and sinners, putting his arms about many a prodigal, and dying between two thieves, he knows that if God be any holier than Jesus, he will only be more loving. But when a man, through the imperative judgment of his moral sense, arrives at that conclusion, he has passed from death unto life.

And so, Fathers and Brethren, at the beginning of this great century, standing as ministers of free and untrammelled churches, is there, indeed, any other message for the modern minister than that which is comprehended in the words of Paul?

"We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shines in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

THE TRAINING OF THE MODERN MINISTER.

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I assume that in assigning this topic to me the committee intended me to discuss the professional training of the minister, and to that, in the time allotted me, I shall confine myself. It need not be said that there are other qualifications for the ministry more fundamental than professional preparation: unblemished moral character — integrity, sincerity, courage, energy, tact; intelligence, culture; religious experience; the consciousness of a mission and devotion to it; love for men and constraining desire to help them. Of a man who lacks these qualities, training can make nothing better than sounding brass or a tinkling cymbal; but the possession of them does not by itself fit a man for the most effective work in the modern ministry.

The ministry is a distinct calling; the minister has a specific service to render to the community, for which a specific preparation is necessary. General culture, fertility of invention, literary skill, may suffice for a Sunday lecturer on miscellaneous topics more or less loosely connected with religion and ethics, but the true minister has a much larger function.

The ministry is a *practical* calling, like law or medicine, and preparation for it should be directed, unified, and limited by the practical end. Just as it is not the primary end of the law school to produce men learned in the history or philosophy of jurisprudence, but to train men to practice law in their own country and time; as it is not the primary end of the medical school to make men learned in the history or theory of medicine, but to train physicians to practice the healing art in their own generation; so it is not the primary end of a theological school to send out men learned in the history and philosophy of religion, but to train men for the practice of the ministry. The choice of studies, the extent to which they are pursued, the method in which they are taught, should all be determined by reference to this end. The teachers in a theological school

may serve the same end in a larger way by publications which enable the working ministry to keep up with the progress of their profession; they may themselves contribute to that progress by investigation and discussion; the schools may offer opportunity for more advanced special study to those whose special work requires it; they may make provision for the education of those who are one day to fill professor's chairs; but their chief, and in many cases their sole, proper business is to prepare ordinary men for the ordinary work of the ministry.

It does not follow, because the training of the minister is to be practical that it must therefore be either narrow or shallow; on the contrary, it will not fulfill its end unless it be both broad and thorough; but its breadth is not a dilettante dabbling with all knowledge, not even all theology, nor its thoroughness the exhaustive mastery of useless erudition.

The training of men for a practical calling is a different task from the making of scholars, and pedagogically much more difficult. The difference is not one of degree but of kind, and the qualities which are demanded of both teacher and the pupil are different. The constant temptation of the scholar in the teacher's chair is to be satisfied if his pupils acquire knowledge, whether they can make use of their knowledge or not. It is hard for us to learn that the merely inquisitive and acquisitive habit of mind holds in itself no promise of achievement either in the field of practical work or productive scholarship; unduly admired in the school-boy, it is a fatal limitation in the man.

The practical nature of the minister's calling, and consequently of a proper training for the ministry, applies as a law of exclusion. Theological learning is a vast field, new territories are constantly being annexed to it, old ones subdivided. None of them is uninteresting or unimportant from the point of view of theological science, but their value to the practical minister is very diverse, and since it is not our task to make theological polymaths but working ministers, we must make a judicious election of things not to study, in order to concentrate time and strength on the essential things; and, again, among the essentials must endeavor to maintain due proportion, determined not by their relative scientific importance or by considerations of encyclopedic symmetry, but by their relative

practical importance. There are many intrinsically important subjects with which ordinary students — of them only I am speaking — ought not to be encouraged to meddle, lest they be diverted from the things it is imperative for them to master.

The minister cannot be expected to possess the special equipment of the philologist, the critic, or the historian. All that can reasonably be asked of him is that he shall understand the methods of specialists in these fields and be able to use their results, as the practical physician uses those of the anatomist, the physiologist, and the bacteriologist. Throughout his education the ruling principle must be, not knowledge for the sake of knowledge, but the knowledge that gives power. Even if there were no question of time, we must recognize that the scholar's habit of mind is different from that of the practical man, and that the cultivation of the former often disqualifies its possessor for the conduct of affairs; so that the prolongation of the period of study in the pursuit of the ideals of scholarship may diminish a minister's effectiveness rather than increase it.

If, as I have contended, the training of the modern minister should be directed, unified, and limited by its relation to his practical task, it is of fundamental importance to define what the function of the minister is in our time, in free Protestant churches like our own.

The minister is an interpreter of Christianity to his generation. The interpretation and application of religion is his specific service. This is in substance the historical Protestant conception, embodied in the very title, "Minister of the Word," — of the word, that is, which teaches "what man is to believe concerning God, and what duty God requires of man." But while the older Protestantism, in theory at least, conceived the interpretation of Christianity primarily as the exegesis of Scripture in accordance with a dogmatic or confessional norm, we recognize that nature, history, and human experience are also parts of a larger revelation which from age to age demands re-interpretation in the light of larger and more completely integrated knowledge; and however highly we may value the historical continuity of Christian thought, we acknowledge no authority in the interpretations of the past to bind the understanding of the present.

Religion demands a twofold interpretation: men want to know, *first*, what Christianity is, and, *second*, what it requires of them; or, to recur to the words of the catechism which I quoted a moment ago, What man is to believe concerning God—*theology*, and what duty God requires of man—*ethics*, in a broad sense, personal and social. These two parts of the task are inseparable: the practice of religion depends upon the fundamental religious conceptions; and, on the other hand, worship and conduct powerfully react on those conceptions. Practical Christianity without an adequate and effective theology would be only a decadent superstition—a survival of practices when the ideas which gave them vitality and significance had ceased to actuate men, carried on for a while by the momentum of an impulse once imparted, but inevitably running down, because sustained by no continuous power; and a theology which does not produce and maintain a practical Christianity accordant with its fundamental conceptions is doomed to death by its own barrenness.

The minister, whose task is the interpretation and application of religion in his generation, must know two things: the religion he interprets and the men to whom he interprets it. For there is no such thing as interpretation in the abstract, but only interpretation of a given matter to particular hearers or readers, individual men and women, who bring certain knowledge, experience, habits of thought, as the premises and conditions of their understanding. The interpretation which does not adapt itself to these conditions is, for the hearers, no better than the translation of one unknown tongue into another.

In preparation for this task the first thing to be attained is a clear and comprehensive understanding of the Christian religion; for a man to assume to teach others what he does not know himself is, to speak bluntly, immoral. The primary sources are the New Testament writings, the teaching of the Master himself and his apostles. To the understanding of primitive Christianity, as we find it in the New Testament, the knowledge of the Old Testament, of Judaism, and of the religious condition of the Gentile world in which Christianity was first preached is necessary. To understand contemporary Christianity a knowledge of its historical development, especially in the great critical periods, ancient and modern, is necessary. Exegetical and

historical studies are not pursued, however, in the practical curriculum, primarily for the sake of knowing the Bible and Church history, interesting and useful as such knowledge is, but of understanding the Christian religion. The historical apprehension of Christianity is itself only a starting point. What Christianity meant to the Apostles or the Nicene Fathers, to the schoolmen or the reformers, is from the practical point of view important because it helps us to answer the vital questions, what Christianity essentially is, and what it means to us.

The religious conceptions of every religion, in every stage in its development, are correlated to prevailing conceptions of the universe, of nature and its working, of man, of society, of history. Changes in these conceptions inevitably involve corresponding changes in the idea of God and his relation to nature and man. The conceptions of the universe which prevail in our times, dominated by the ideas of unity, law, and development, are fundamentally diverse from those which were current among Jews and Gentiles at the beginning of the Christian era, and from those which were entertained by early and medieval theologians under the influence of Greek philosophy; they are very different from those of our own fathers or grandfathers.

To these changes correspond no less significant changes in the conception of human history and of the future of humanity. The pessimism of a decadent civilization overshadowed the world in which Christianity was born. The new heavens and the new earth wherein righteousness dwells lay on the other side of a cosmic catastrophe, in which the present irremediably evil world was destroyed. To us, the good world of God's purpose, the kingdom of heaven, is an ideal to be progressively realized on earth by the working of what we call historical forces, by human intelligence, effort, and sacrifice. As a consequence, our conception of the nature and way of salvation, the central idea of Christianity, has undergone a corresponding change. To "seek first the kingdom of God and his righteousness" — what is it but to make the salvation of the world the end of our being, in the pursuit of which we find the salvation of our own souls?

The task of the early Christian theologians was to interpret Christianity in terms of contemporary Greek thought, a process

which begins in the New Testament itself; the task of the modern theologian is to interpret Christianity in terms of *modern* thought. A religion which cannot, or will not, adjust its conceptions to the thinking of the age, which attempts the impossible task of perpetuating obsolete ideas of the universe and God's relation to it, thereby makes itself unintelligible to thinking men, and dooms itself to intellectual, and eventually moral, decadence. Precisely because the task of the modern minister is a practical one, must theology, in a broad sense, be the foundation of his training.

The Good World is the ideal of our age. Socialism is inspired by it; the trade unions are striving to achieve at least some of its physical conditions; the modern state is made an instrumentality for its attainment; men of all classes feel a deepened sense of responsibility for the welfare and happiness of their fellows. The good world is, indeed, often conceived in crudely material and eudemonistic fashion, it is the good world of man's satisfaction rather than of God's purpose; but the ideal is there, however inadequate the conception may be. Nor is this state of things found in Christendom alone, as is sometimes complacently imagined. Buddhism, for example, in progressive lands, is being revived by it.

The Christian Church has a historic right to leadership in this general movement to realize the kingdom of heaven on earth, and the responsibility of its right. It is its mission to elevate the ideal of the good world by the inclusion of its ethical and religious, as well as its material, elements; to convert all men to this higher ideal; to give the whole energy of the religious motives to the realization of the ideal; to organize and direct the material and moral forces of the community in the practical task of making the world better. For the Church, in modern conception, is a society for the promotion of the reign of God's good will in the hearts and lives of its members, and through them in all the world. That is the reason for its existence, the *articulus stantis vel cadentis ecclesiæ*.

The Christian Church stands at a crisis in its history; it is being put to the crucial test. Will it keep in the front in the progress of humanity, or will it, unworthy of its mission, be left behind, as the Jewish Church once was? The outcome depends in great degree on the ministry, who by their office are the

leaders of the organized forces of the kingdom. Will they rise to the higher conception of the mission of the Church and of their own calling? Will they have the knowledge, the wisdom, the devotion, the courage, to be real leaders in the struggles of the modern time for human rights, not merely political or legal, but economic and social; for human welfare in the broadest sense; for honest business, clean politics, impartial justice, social purity, public health, as well as in moral and religious education,—in a word, in the practical interpretation and application of religion? For such leadership the modern minister must be trained. Unless he is to be the blind leading the blind into the ditch, he must have not only the zeal of religion and the passion for humanity but adequate knowledge of actual economic, social, and moral conditions, and of their causes; of the resources which society possesses to make good triumph over evil, and the way in which they may be made effective.

The education of the modern minister must, therefore, include not merely the knowledge of man in his state of sin and need of salvation, but of the world which is to be saved; sociology, social psychology, and social ethics must have their place beside anthropology and individual psychology and ethics in his plan of study. The interpreter of Christianity must be qualified not only to express the conceptions of religious faith in terms of modern thinking but to define the practical task of Christianity in our generation and to guide the community of all its efforts to accomplish that task.

The training for a practical calling includes not only the acquisition of the knowledge which is necessary for its exercise but a mastery of the instrumentalities which the practitioner must employ. In the work of the minister the foremost of these instrumentalities is preaching. The historical type of Protestant worship, which makes the sermon an integral part of the service, gives to the minister an incomparable opportunity of interpreting religion to intelligent and sympathetic hearers. The possibilities of the pulpit have never been greater than to-day. The adventitious, professional authority of the ministry has vanished, but there never was a time when men, in this as in other spheres, were more ready to defer to the authority of knowledge, experience, and skill. They look to the pulpit, in the confusion of a time of change, for light and leading.

If they look in vain, tradition and habit will not long keep them in the pews.

The modern minister must be an effective preacher, and training for this task demands a large place in his education. It is often imagined that if a man's head is well stored with knowledge and his heart filled with a desire to do good, he need not give himself much trouble about learning to preach; or that preaching is a talent which cannot be taught. Both errors lead to neglect of one of the most important parts of the minister's preparation. The training given is not always of the most effective kind; didactic instruction sometimes concerns itself too much with the formal precepts and caveats of style, or the preciousities of phrase-making, the mint, anise, and cumin of "sacred rhetoric."

The fundamental task of the teacher of "practical theology" is not to give the formula for making a sermon, but to show his students how to translate, or transmute, the facts, truths, principles which they have learned into their practical uses for religious instruction and edification, in the pulpit and out, and into their application to the activities of the church. The inexperienced beginner cannot be expected to make this mediation for himself; he sometimes does not even realize that any such thing is necessary, and pours out in his sermons, now "higher criticism," now Biblical theology, now metaphysics, undigested and indigestible.

Preaching is a form of public speech, and the cultivation of ability to speak forms an essential part of the minister's training. It is not enough that he has something to say that is worth saying; he must be able to say it not only with intellectual and moral impressiveness but with physical effectiveness. The speaker who cannot speak is as bad as the singer who cannot sing. No one is vain enough to imagine that the possession of a good voice, a passable ear, and a song book will make a singer; but many entertain just this delusion about speaking.

One of the most important parts of the modern minister's work is the religious education of the young. The church is awaking to the inadequacy of the instrumentalities which it has employed for this purpose, and to the urgent need of more effective methods. In the Sunday-school, for example, the first principles of education have too long been sacrificed to the

wooden idol of uniformity, and instruction in religion made incidental to the teaching of Biblical history and literature. If the ministry are to give wise guidance to this movement they must themselves be acquainted, not only with general pedagogical principles which govern all effective teaching, but with the specific principles of religious education which are derived from knowledge of the religious development from childhood to manhood and womanhood, a new and fruitful field of psychological research.

In the whole of the minister's education the aim should be to develop boldness of initiative, fertility of resource, justifiable self-reliance. Routine men have, doubtless, their use, but our churches need men who can solve problems, invent methods, devise means, and adapt them to particular conditions — men of originality not merely in ideas but in expedients.

The conditions under which the training of the modern minister should be given are determined by its nature and end. Inasmuch as his work is to be among men, and knowledge of men and influence over them is indispensable to his usefulness, his training should keep him in close and constant intercourse with men of diverse callings and interests, that he may look at the subjects with which he has to do, not from a professional angle only, but learn to see them with others' eyes. The atmosphere should be one of open-minded and sincere truth-seeking and courageous application of the truth — what we have learned to call "the scientific spirit."

Instruction how to do a thing should be accompanied by opportunities to see how it is done by masters of the art: homiletics, for instance, not only by the reading of sermonic classics, but by the hearing of great preachers of different types; teaching in social ethics, by observation of charities, reformatory institutions, settlement work, and the like. The student's own experimental participation in practical work has necessarily somewhat narrow limits, and if it is to be profitable, its educational purpose must be emphasized. It is impossible that the professional school, whether of law, medicine, or theology, should equip the student beforehand with experience in his calling; what it can do is, through the results of others' experience, to put him in a position to interpret his own and profit by it. Ministers sometimes, seeing how much more they have learned

from costly experience than ever their teachers taught them, complain that their training was radically at fault in this. But it is obvious that the mastery of a practical calling can be acquired only in the practice of it. The professional school, at its best, is but a preparatory school; life is the great university, and experience the great teacher. In it the training of the modern minister must be carried on — a lifelong pursuit of an ideal that becomes more exalted, more unattainable, the greater our attainment is.

THE CHURCH AND THE INDUSTRIAL PROBLEM.

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I shall treat the topic assigned me in the broader way, and consider industrialism as including all business activities, commercial as well as productive. In Great Britain economists use industrialism in a more technical sense, distinguishing between it and commercialism and capitalism, but in this country even the most expert thinkers are not careful to make such distinctions.

We have witnessed during the past generation the most wonderful industrial development in the world's history. We have seen our national wealth more than double and quadruple. The greatest activity and expansion of business are everywhere witnessed, in manufacturing, in agriculture, in mining, and in the extension of all transportation facilities.

There is a demand for labor which is unprecedented, and in some fields of activity it is impossible to secure as fully as needed. What a transformation for one century! It is only a hundred years since Fulton's steamboat made its trial trip on the Hudson. There are men now living who remember when the first iron plow appeared. It is only seventy-five years since the first railway passenger train was started, and but little more than sixty years since the first telegram was sent. The increased use of machinery, of steam and electricity, has placed millions and hundreds of millions of willing servants at our disposal — servants that never tire, are never sick, and that can work night and day without limit.

Now it would be strange if such tremendous power as has been placed in the hands of man should not be abused. Society has not been able to adjust itself to such remarkable transformations as have taken place. Great wealth has centered in a few hands. The great natural resources of the world have been seized and the transportation facilities of the nation have been put under the control of corporations, or a few captains of industry.

No body of men, however good they may be at the start, can be trusted with unlimited power. We have secured democracy in the church and in the nation, but despotism of the old, brutal, insolent sort is intrenched in almost every industrial field, and has become a menace to the whole social order.

We are facing a social crisis of the greatest moral significance. The same old evils that have ever been in the world are here to-day. Slavery did not die when Lincoln signed the Emancipation Proclamation. It is in the industrial world now, and would put its chains on men as quickly as in the past if not restrained. There is not a social foe that has ever menaced the past that is not present now, and that would not overturn all our sacred institutions if not prevented.

But, thank God, there is a rising tide of moral vigor to confront it and keep it within bounds. The church and other spiritual forces must not, however, rely upon this and cease from effort.

I am not at all pessimistic. I am not afraid of the outcome. There are thousands of good men in the business world who have maintained their honor and who have not been stained by the spirit of worldliness and materialism. It is not the good, however, but the bad men who make industrial problems. It is the selfishness and greed and dishonesty and lust that make men traitors to humanity. The most startling thing about all this matter is the brazen, insolent, and defiant way in which these men confront the spirit of reform which is abroad in the land.

Many of them are not yet ashamed. They have not even a fig leaf to cover their moral nakedness, but their eyes have not been opened, and they do not seem to know it.

There are men in the industrial world who still retain their place in the church, or in society; who dress well and hold high their heads; who do not refuse to be identified with corporations that bribe, and steal, and defy law, and corrupt courts and legislatures, and resent public interference when they are called to account. Recent investigations have brought to light matters of a most startling nature. Possibly we have had so many sensations of this kind that the public consciousness has been deadened by it.

The insurance scandals, when they were made known, shook the whole financial and moral world, but the best indication of the healthy tone of public sentiment is seen in the fact that names that had once been greatly honored have only now to be mentioned to cause a sneer of contempt. Public opinion, however, is not one of the constant forces. Passion and greed are constant. They burn every day with the same steady luster and are met only by spasmodic opposition.

Industrialism, not content with the opportunities for very great wealth acquired legitimately, is ever seeking for special privilege. It is this spirit that has made the landed and titled aristocracy in the old world, and now it comes into the field of commerce and has used the great transportation facilities to gain advantage of its competitors. The rebate in the past has looked very innocent, but it has been one of the most subtle and damning forces of industrial despotism. It has put into the hands of a few unscrupulous men the power to throttle all competition. It has put all business rivals out of the way.

It has plundered and destroyed great business enterprises as effectually as the bludgeon and the incendiary's match. The thug or footpad could not have relieved his victim of what was wanted more effectually. Such a power is wrested with great difficulty by processes of law from the men and corporations that have used it.

Since laws were passed to stop such injustice, they have been continuously defied by certain great corporate interests. The newspapers are filled to-day with the court proceedings of the trials of these archconspirators, and yet with their pockets bulging with their ill-gotten gains some of these men stand up with pious whine and announce their loyalty to high sacred ideals with a spirit which one who does not know might think savored of baptismal innocence.

What does it mean to give special privilege to men who will not use it for the public good? What does it mean when one man, who has perhaps really produced nothing during his life time, gains control, by shrewd manipulation, of whole trans-continental railway systems, with unnumbered feeders or branch lines, and wrecks other properties and makes them worthless to the stockholders, and defies the whole public?

It is well known that a very few men control the railroads,

the telegraph and the express companies of the land, and yet these are the nerves, the muscles, the arteries of the nation. Control a man's sustenance and you are his absolute master. Within the year the *Wall Street Journal* reported a dinner at which in one dining room in the Waldorf-Astoria a few men sat down together representing one fifth of all the entire wealth of this country. A religious paper which quotes the reference from the *Wall Street Journal* in its same issue speaks of the gift of \$32,000,000 for educational purposes, praising the generosity of the giver, and talks about "the ultra-individualistic ethics" of the methods by which it was acquired.

"Ultra-individualistic ethics!" Industrialism has of late been making its own ethics. It appeals to no supreme court for its authority, but conceives of the world as simply a place for making money, and everything that interferes with it must be put aside — private rights, public good, the consideration of the future, the Ten Commandments, or the Golden Rule.

The relation of industrialism to the corruption of San Francisco is a revelation of the awful depths to which men will go for personal gain. There are rich men in that city who are crying out against the prosecuting attorney, Heney, and his backer, Spreckels, because they are injuring the business of that town by their attack upon corruption. Even bankers in Chicago and New York, having business relations with San Francisco, are making their protest for like reasons — a kind of sympathetic strike.

These men have formulated a new moral law, almost a new religion. They would rather have graft and rottenness; they would rather have the city in league with the vilest elements and under the control of the vilest men, than have business disturbed in getting rid of the evils. On good authority it would seem as if much of the wealth and social influence of the place is opposed to Mr. Heney. When Rudolph Spreckels tried to find fifteen men of business prominence to stand with him and back the movement financially, he failed. He could not find five, or three, or two. He said at last, "I will stand alone and be responsible for the whole \$100,000 needed," and Mr. Heney stands with him without asking a cent of compensation. So long as two such men can be found you need not be disheartened.

Industrialism is at the worst when it corrupts politics and public officials to further its ends. The greatest menace to good government is the danger of great corporate interests that seek by bribery and other corrupting means to secure special privilege. In every city where there is bad municipal government you will find industrialism using such methods. It tries to buy franchises that will rob a whole city for a half century. In St. Louis, when Governor Falk had his great fight with corruption, it was not alone with dishonest officials that he had to deal, but back of every one of these men stood the representative of a corporation with his money, buying what he wanted.

Now all this is very menacing. When business for its own ends would keep a city corrupt and destroy the very spirit of reform, it becomes a traitor to public good, more to be shunned and abhorred than a Benedict Arnold.

The lawlessness of certain great corporate interests has done more to help the growth of socialism than all the agitators that have ever been in the field. They cannot denounce the mob when they have used its very methods. In Pennsylvania the law-abiding disposition was so weakened by the Standard Oil Company's example that a man who tapped a pipe line and stole oil for two years was found innocent by a jury even after they had heard him plead guilty.

In California, the Southern Pacific Railway brought law into such contempt that train robbers were protected by nearly the whole population. If one group brings law into contempt, a counter group will do the same thing, and soon the masonry of the state is loosened. There is such a solidarity in the business world to-day that a corrupt man often carries a good man down with him. You cannot always secure good results by simply increasing the number of righteous men, but by changing the corrupt system and securing the enforcement of law. If real legitimate competition is to prevail in the industrial world, a man is often compelled to do as his rivals do. Frequently those in the same business are compelled to move in lock-step, and the meanest man of the group sets the pace. The man who employs child labor forces other men to do the same. The man who would give decent hours and a better wage, is often forced by the fierce strife about him to adopt

the same standard that others have. As some one has said: "He must wear the collar or quit." It is not simply the multiplication of converts to a righteous business life, but public sentiment crystallized into law, and the law enforced, that gives protection to the man who would be decent.

The church is concerned in this great industrial struggle not simply because the public is robbed and has a little less for its own use. A blighting frost may do all this and not be much of a calamity. But the monopolist, the law breaker, takes from us more than money. He takes away our ideals, and there is no loss like this. Better many times that all our transcontinental railways were buried by an earthquake than that a thousand young college men, who are to be leaders of thought, should go out to say, "The preachers and the professors and the idealists were mistaken. The Golden Rule is good enough for Sunday use, but not for business."

This war is upon us and is likely to continue. Every year you can note that the points of contact between government and private interest have multiplied. There can be no peace without surrender or compromise. This foe will be law defying until it owns the source of law and can get what it wants on easy terms.

We must face, as Christian men, the foe we have to deal with, and analyze the nature of its spirit. The church must know that sin under new forms is sin still, and must give to it proper designation. The old foes appear in new faces and we do not know them. The man of the corporation may be ten thousand miles away from the man with whom he deals and never meet him face to face. He may be as far away from the man whose business he destroys by the forces which his own methods have started.

Society looks on, but damage done at such long range does not seem like sin. But it is, just the same. The rebate which secures a special privilege and thereby shuts another out of business and ruins him, is piracy pure and simple, as truly as that of Captain Kidd.

The monopolist who crowds to the wall his business rival by controlling the conditions under which he works, and taking from him his opportunity for success, is a highwayman, and gets from another what he has by force as truly as the thug or foot-

pad. The man who bribes a legislature or city council is as truly a traitor as Judas who sold his Lord for thirty pieces of silver.

The employer of child labor, when it blights the soul and dwarfs the body of its helpless victims, is a slave driver; the purveyor of adulterated foods, a murderer.

There is a solidarity of social interests to-day that cannot be ignored. No business stands by itself. The railroad, to increase its dividends, cannot neglect its roadbed, thereby causing accidents and death, without having the stain of blood on every director. We are free enough to condemn certain forms of sin, the old sins. The drunkard, the wife beater, the common thief who climbs porches and steals jewelry, the betrayer of innocence — upon all these we pour out red-hot indignation; but there are other evils, more far-reaching in their blighting effects, that are treated with great moderation. The very greatness of a corporation atones for its sins in the estimation of some. The fact that it has really served the public makes men forget the methods by which it gained its power, and indifferent to its lawlessness. They can look back upon a trail of business wrecks, extending over a quarter of a century, all the result of its blighting power, but if they think they are getting some commodity a little cheaper they are content.

The church must help to create abhorrence for business dishonor. Business turpitude should be met with social ostracism. It must be met, not by easy and safe abstraction, but definitely and personally. I know a social club in which a gentleman refused to shake the proffered hand of a well-known financier, deliberately turning his back upon him, and he gave his reason. "This man," he said, "regularly gives large amounts in my ward to corrupt members of the city government. He seeks for special corporate privileges by the most corrupt methods, and I will never recognize him again personally." Such an act as this meant more than a thousand homilies on business honesty. A hundred other men treated as a social equal this freebooter and gave him as much consideration as the man who cut him.

John Graham Brooks says, "However squeamish we may be about such unpleasant words as 'boycott,' yet there is about

as much social morality in any community as there is boycotting of persons definitely known to be evil."

The Christian church is sometimes worthy of the severest criticism for its cringing, fawning attitude towards men of wealth who are stained with dishonor. Money itself may not be tainted, but men are tainted, and churches and institutions are tainted when they do not care how it was made. The Christian college that raises the flag half mast when one of its benefactors dies, a man known in two continents for his moral rottenness, and inscribes his name in a place of honor over its portals, has stained itself with that which all the waters of the sea cannot wash out.

I have sometimes wondered if the devil were to break into heaven and tear up its golden pavements, if they were coined and bestowed upon some institution, whether he would not be honored in the same way.

Let there be no misunderstanding. Wealth, honestly acquired, is not in disgrace. We may well rejoice that we have in this land so many men who have gained great wealth and great power by the most honorable methods.

The Church of Christ, however, must be on its guard lest in its zeal to build up great institutions it honors men whom it ought to condemn, and bows and cringes in cowardly obsequiousness when it ought with blistering words to call them thieves and plunderers.

The rich man in the church may be honored for his Christian character but never for his money, and the church will lose its power with men the moment it allows any other standard to be raised up.

We are in the midst of a great social crisis, but there is no cause for discouragement. Never were the forces of righteousness so many or so great as they are to-day. Public sentiment is being quickened and has in it a moral tonic which it did not have during any period of the anti-slavery agitation.

Never were there so many intellectual forces on the side of reform. Wendell Phillips scored the colleges because they were silent, most of them, in that period before the war, but to-day professor and editor and preacher are making their protest. It is being heard. Never before have politicians responded as they do now. There is need even at times to re-

strain the legislatures. Men of the highest rank are saying the Constitution of the nation must be interpreted to meet our present needs, or it must be amended or even nullified if it stands in the way of the clamoring will of a mighty people.

It is the church that has paved the way for all this; the church that has trained and made possible such a man as President Roosevelt, and it is the church that will help to carry on the work until the Kingdom of God shall come in all its fullness and power.

THE CHURCH AS THE CHAMPION OF SOCIAL JUSTICE.

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A great ideal has a dynamic quality. It is not satisfied with man's admiration, it demands his consecration. It seeks not spectators, but servants. It makes men idealists; it turns them into thinkers and prophets and reformers.

It makes these persons "the troublers of Israel," "the gad-flies" of Greece, or the Christ of Christendom, with the whip of cords and the flaming sword of righteousness. The servants of the ideal inevitably cause much trouble; they call attention to the frightful contrasts between the ideal and the actual; they condemn complacency, stir up dissatisfaction, and create social unrest.

This is the situation in which we find ourselves to-day. There is unrest everywhere; the great masses are like the sea in unceasing restlessness.

Some persons oppose this movement of unrest. They deprecate the preaching of a social message, the discussion of social problems, and the stirring up of the people. Others greatly fear this movement. They know not how much power it contains nor what it portends. While evolution is the normal and ideal way to bring about changes, revolutions have played their part in history, and they may occur again. There are still others who, in spite of all the dangers involved, rejoice in this social unrest. They find in it the proof that the people are more than unthinking plodders. Their dissatisfaction is the evidence of their manhood, their discontent is their glory and their hope, their interest in the ideal is the prophecy and pledge of its coming realization.

We who are assembled here must appreciate the fact that this general unrest of the people comes from their wider knowledge of the actual and their vision of a new ideal. The people are no longer ignorant of the condition of their own class elsewhere, nor are they without knowledge of the great difference between them and those above them. The public press diffuses

information broadcast. Every movement upward upon the part of the people in one place is soon known everywhere, and this knowledge creates the demand for the same upward movement elsewhere. And the glaring publicity given to the luxurious lives of the rich reveals the frightful inequalities in the conditions of people in our country and creates discontent. The knowledge of the actual is thus giving us much social unrest.

Their vision of the new ideal, however, is the greater reason for their unrest. The people are taking the poets and thinkers, the preachers and prophets, at their word. The message of the worth of man is being taken seriously. There is no social unrest where there is no profound spiritual faith and no great social ideal. Trouble comes when the actual is face to face with the ideal. The surprising thing is not that we should have in our day so much social unrest and trouble, but rather that it should not be greater and have come sooner.

Now, the ideal that causes our unrest and explains it is social justice. It makes its demands upon us for realization in our social affairs.

Plato thought justice was the highest good; Aristotle said it included all good; Carlyle called it "the everlasting central law of this universe"; Ruskin said, "The one divine work and ordered sacrifice is to do justice"; and Webster declared that justice was the greatest interest of man on the earth, the ligament which holds civilized beings and civilized nations together." Social justice makes the following demands: First, the demand for opportunities for self-realization. The Christian faith holds that the soul comes from God, is endowed by him with great powers, is here on a divine mission and has a right to be regarded as a moral personality and to have the opportunity for the unfolding of all its capacities. This demand of social justice is rooted and grounded in the Christian truth of the moral personality of every man. We must, therefore, do right to every man coming into this world.

The second demand of social justice is the recognition of moral equality. Men must be estimated and reckoned in terms of moral personality. Each person is an end in himself; he must count for one in all our reckonings. He has a right to fair treatment whatever the race to which he belongs, whatever

the color of his skin, whatever the place of his birth, whatever the language he may speak, and whatever the name of the boat on which he may have crossed the sea and the date of its sailing. Social justice demands this truth as the first consideration in all our relations with, and treatment of the racial, color, and immigrant questions. There is no solution to these questions which does not give the first place to the fact that these persons are moral personalities.

Another demand of social justice, is equity. Every man has a right to share in the apportionment of the social heritage of the race and the divine blessings of life. The body requires air and water and sunshine for its life, and these are kept free for all men on equal terms, but it has other needs also, and there should be no monopoly of the things that satisfy them. The mind, too, has its needs and a right to the things that minister to the life of culture, and these must be accessible to the people. A man cannot realize his personality and do his part in the life of the world unless he has an adequate share in the distribution of the benefits which the race in the past has accumulated. He is a member of society and of the race, and he has a right to his share in the heritage of society and of the race.

Once more, social justice demands a right social order. Social justice is grounded in the social nature of man. The social order, therefore, must express the principles of social justice; it must be their embodiment. All its members and all their interests and the forces they set in operation must work together for the welfare of each and all. The advantage of one man must not mean the loss of another, nor the profits of one class involve the poverty of another class, nor the waste of one group mean the want of another group. Every man and woman, every interest in society, every force that works in the world, every group and section of the social system, must take into consideration the good of the whole and work for each and all.

These principles of social justice are ignored and the demands for realization are opposed by certain forces which make for injustice. In every age the special demand of social justice has been opposed by antagonistic forces. The demand for the right to think freely, the truth for oneself, was disallowed by ecclesiasticism, and the greater right of the soul to freedom was

also opposed by the same power. Later the demand for manhood suffrage was opposed by the political powers that be. But in each instance social justice triumphed, and the Renaissance, the Reformation, and the world-wide movement for Democracy are its victories.

The present demands of social justice in the more advanced countries are ignored or opposed to-day not so much by the church or the state as by unrestrained industrial forces. The organization of industry and business is primarily for cash purposes. When the industrial forces are unrestrained by higher motives and a just concern for great human interests, they work tremendous evils. Now there are corporations and trusts in our country that are thus unrestrained and are proving to be a grave menace to our country. They ruthlessly crush their business competitors, they corrupt our politics, they bribe our lawmakers, they even knock at the doors of our courts.

We witness in our land at present the battle of the giants. The forces of democracy have grappled with these unrestrained economic forces. The tocsin for the great battle was given when our President, in his inaugural address, gave the first place to the consideration of the questions of industrialism. From that day to this we have witnessed a great conflict. If President Roosevelt is a dangerous man to the interests of these predatory corporations, it is because he is trying to safeguard the greater interests of the country. The new absolutism of these unrestrained industrial corporations is as dangerous to the welfare of the people and as inimical to social justice as any ancient form of absolutism.

But even where there is no desire upon the part of the captains of industry and large business men to be free from the higher restraints and to be a menace to human interests, great evils are nevertheless wrought and gross injustice done by the working of our present industrial régime.

The children of the nation by the hundred thousands are taken from their homes and schools and placed in shops and factories, in coal breakers and mines. They are kept at work at high speed for eight or ten hours a day, and some for the long hours of the night. They are deprived of the joys of childhood, early robbed of the strength of manhood, and prematurely hastened into the decrepitude of age. They are

weakened in body, stunted in mind, dulled in conscience, and fatigued in spirit.

The women of our country in countless numbers are working for a living in places and under conditions and for such wages as involve great injustice. They are rapidly crowding out their fathers and brothers and husbands from their employments. They are working so long and hard that they are growing weaker in body and becoming unfit for motherhood. They receive wages that lower the standard of living among the working people. If women are to work in the world's industries, then they should at least receive equal pay for equal work, but even this amount of social justice could not blind us to the serious conditions wrought by the present industrial régime which demands so many women workers.

Again, the cheapness of human life is another grave injustice of the present industrial régime. There is nothing so cheap with us as human life. Men justify child labor because they cannot make bottles nor weave cotton and silk if they do not have child labor. And the horrors of industry through accidents are greater than those of war.

While we have made immense advance in the power of economic production, we have not made equal progress in the just distribution of the profits of our production. The terrible inequalities and frightful social contrasts of groups and sections of any large city are the most serious indictments against our unjust distributions of the profits of industry and our selfish enjoyment of the blessings of civilization. The very dogs and horses of one social group are better fed and housed and cared for than the human beings in another group.

Now, if these evils are only incidental to the working of our industrial system, then its incidents are terribly tragic and should be stopped at once. If rectification is possible, then rectification should take place instantly. If, however, these evils are implicated and involved in the very nature of the system, and cannot be remedied while the system remains, then, since the evils of the system are so tragic and contradict the principles of social justice and oppose great human demands, the system cannot be final for us. It cannot claim the right to remain. There must be something better in store for us. The idea of finality in the economic sphere cannot be maintained. It is a thing of

the past in ecclesiastical organization; it is dead, too, in the thought world. No creed nor theology nor philosophy has come to its final expression and organization, nor must we think that our present industrial organization is final. It has gone through too many stages already for us to think the present stage is the last one. If we once rid ourselves of the idea of finality in the economic sphere, as we have rid ourselves of it in all the other spheres, then we shall be in a freer condition to work for a better system. We will be at liberty to march on, and march on we must if we are to be the servants of social justice.

Prof. H. C. Adams, in giving an interpretation of the labor movement, maintains that the social movements of our time will not rest until there has been established in supreme authority that triumvirate of ideas,—religious liberty, political liberty, and industrial liberty. And Mr. Talcott Williams, in his recent remarkable Phi Beta Kappa address at Columbia University, expressed the same truth and gave utterance to the convictions of many hearts when he said, "Through all the world of trade and production the old rule and the old system with which society began, and out of which it has grown in religion and in the business of government, still remains supreme. Its working, instead of tending to equality, tends to inequality. Nothing has so grown upon public consciousness as the conviction that the economic system of which we are a part is at war with democratic principles which control the rest of the organized activities of our nation. . . . The great issue in our current politics is a demand for a democratic economy which shall apply to the work of production, of manufacture, of transportation and distribution the same principles which have recast the church and state. . . . A decade ago we were told that these were necessary evils. There are no necessary evils. Justice alone is necessary. Justice is democracy, and democracy is justice."

These, then, are the demands of social justice and the forces that make for injustice. What now has the Church to do with the one and against the other? I reply that the Church, by the very nature of its religion and its moral mission in the world, must be the champion of social justice and work for the removal of all that obstructs or opposes its demands.

The Church must realize anew and profoundly the large place social justice has in its religion. The trend of the law of the Old Testament is towards complete social justice. The law moves forward with the intention of including all in its scope. The spring rises too high in the everlasting hills of God for it to become stagnant or dry. It moves on to the great sea of righteousness. The legislators even dare conceive utopian schemes and give expression to ideal laws. They were bold enough to be far advanced of their day and generation.

The most vital part of the Old Testament is the prophetic teaching, and the great truth that shines with a burning light on every page is the truth of social justice. The prophets demand righteousness, not ritual. They concern themselves far more with public morality than with private vices, though they do not spare these. They claim the whole of life as the sphere of religion; they allowed no separation between the several departments of life. These departments may indeed be several and distinct, but the man is one, and morality is one as God is one. They are the champions of the people, they are the voice of the speechless masses. They had souls which could take fire when they saw wrong rampant, oppression brutal, and power tyrannical. They gave utterance to their holy indignation and spoke out against the land hunger of the aristocracy of their day, who joined house to house and field to field. They condemned the capitalists' greed that sold the righteous for silver and the needy for a pair of shoes. They criticised the venality of the judges who took bribes and had a double standard of law for rich and poor. They gave the final utterance to the great ideal of social justice in words that still burn. We will let one prophet speak for them all.

Thus spake Amos: "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream."

The essential principles of Jesus fulfilled the prophetic teaching on social justice. He read more deeply and truly the character and purpose of God; he saw more clearly the nature and worth of each man, and he gave himself to the realization of the will of God for the world. He conducted himself as the one perfectly just man in his day and generation. He could on

occasion lash the wrongdoers with scorpion speech. It is because men are beginning to believe Jesus and take his great social teachings as true for this world that we have this new sense and these new demands of social justice. And the church that deserves its name, and is true to his teaching, and loyal to his leadership, cannot play any other rôle in the world than the champion of social justice. If the Church remembers its religion it cannot forget these demands of social justice.

Again, the Church, by virtue of its moral mission in the world, must be the champion of social justice. It is set in society to be the moral leader and educator of the people. In the differentiation of the functions of institutions with the progress of civilization, the Church has been relieved of many tasks which it once was obliged to perform. It should rejoice that it is not the sole moral educator and leader, but that it has numerous allies in the schools, the public press, and the current literature and the leaders of moral reform. There is one thing, however, the Church must never do. It must not vacate the chair of ethics. No other claimant has a prior right here. While emphasizing the worth of worship and the grace of the gospel, it must also teach the great moral principles by which men are to live and bring in the Kingdom which alone can satisfy all the demands of social justice. It must insist that the practice of morality is the first condition for acceptable worship and for spiritual insight into the meaning of life; the one divorce for which there is no justification is the divorce of its religion from its morality. If the Church holds to Christ's religion it must proclaim his ethical ideals, and this proclamation will necessitate its championship of social justice.

The Church, as the prophet of God in modern society, must proclaim that no injustice has a right to exist and have faith in its message. It must feel the divine compulsion and speak in the name of the Eternal. It must be impartial and insist on social justice by all parties. It will not fear to take sides. Where social justice demands championship, there the Church will be and speak without the fear of man.

It is as much the duty of the Church to have insight as it is to have courage. When the facts are before it, it must not wait until some other social group or agency gives its judgment upon them. It must have its own insight and pass its own

judgment. The Roman Catholic church proceeds in matters of truth on the very "safe" way that it will regard only that as orthodox that some one else has first searched out, tested, and proved true. It then puts its own label upon it. It's a very safe way, but how lacking in spirit, in love of truth, and in intellectual seriousness. So there are Roman Catholic Protestants who would have the Church in social matters wait until some one else proves a thing just and then speak. A priest may do this; a prophet cannot.

The Church as the champion of social justice must give it the first place in the order of moral principles. The right order of truths is as important as the truths themselves. First things must come first. The glorification of one truth is often made at the expense of ignoring another truth. This we see at present in the place given to charity. It takes precedence over justice and has all the praise of men. Benevolent feudalism is fast taking the place of democratic principles and social justice. Men care more to do good to people than to do right by them. Instead of paying working men higher wages out of the large profits that they may spend the same in ways which will require the use of their own powers to determine, men are satisfied with putting the money into welfare schemes. Instead of sharing in larger measure with the men whose toil helps to create our wealth, men build libraries for towns that are able and ought to have self-respect enough to build them for themselves. Instead of lowering the price of a commodity most in demand by the common people, even in the time of a coal famine, the price is raised and some of the money is given for educational and missionary purposes.

And yet some think it strange that the common people are in revolt against charity and that they should be dissatisfied with welfare schemes and fail to enthuse over large gifts to education and to religion, and cry out, "We want not charity, but justice." The fact is, this reversal of the order of moral principles is a great menace to our democracy. The passion to do good to people instead of doing right by them is proving pernicious.

Another illustration of the reversal of the right order of moral principles is seen in the way some men think that the doing of good in one relation of life is a substitute for doing wrong in

another relation. Generosity is taken as an atonement for social injustice. The good deeds of Dr. Jekyll are supposed to atone for the atrocious cruelties of Mr. Hyde. It is a matter of history that the giving of alms co-existed with the utmost injustice to those who were the recipients of the same and to the welfare of society. Some of the worst rascals in history gave alms and were highly regarded by the church.

Now, the Church as the champion of social justice must insist upon the right order and relation of truths. The Bible recognized this order. The doing of justice comes before the love of mercy or the humble walk with God. Christ taught that if a man took his gift to the altar and there remembered that any man had aught against him, he must first seek to be reconciled to that man, and then offer his gift to God. And one who was thoroughly converted by the Master gave half his goods to the poor, but made fourfold reparation where he had wronged a man.

Now, in pleading for the right order of justice and generosity, I do not mean that we want less charity, but we certainly need more justice, and justice we need first. When Jacob Riis, a few years ago, was addressing a large audience at a charity meeting, he noticed many beautiful legends written on placards and hung about the hall, one of which was the text, "Charity covereth a multitude of sins." He paused for a moment and then remarked, "It was time to take that cover off." It certainly is time to take the cover off. We must insist that while it is a gracious thing to do good, it is a more glorious thing to do right first. If there were more social justice in society there would be infinitely less need for charity. It is because there is so little justice that there is need of so much generosity. The Church must insist that men must earn the right to be generous by first being just. When an automobile recklessly runs over a child in the street, of course we want the chauffeur and the occupants of the car to stop and take the mangled body to the arms of its mother or to the hospital. This is humane and generous. We want more. We want justice to the children of the streets and to pedestrians, and a law that will prevent this new method of murder. Of course we want King Leopold to continue his gift to missions in the Congo, but we also want him to stop his bloody career of oppression, rapine, and murder in the Congo.

After the pardon of Dreyfus, Zola, his heroic defender, wrote to Madame Dreyfus, "It is revolting to obtain pity when one asks for justice, and all seems to have been preconcerted in order to bring about this last iniquity. The judges, wishing to strike the innocent in order to save the guilty, seek refuge in an act of horrible hypocrisy which they call mercy." When the French government committed its crime against humanity in its wicked treatment of Dreyfus, the only thing that could satisfy the conscience of good men everywhere was not mercy to him, but justice.

Once more the Church, as the champion of social justice, must recognize not only the logical order of moral principles, but also their providential order. Moral truths not only have their order of thought, but they also have their great days, though, not like creeds, they never cease to be. In the providence of God, now one great truth and now another takes possession of the mind of the world. The great truth of our day which has the central place in the minds of great souls is social justice. The Church must recognize this fact, and while it must live by the truth of all the ages, it must also live and work for the truth of its own age. The *Ewiggeist* speaks through the *Zeitgeist*. The Church, therefore, must be the contemporary of its age. It must not be like our contemporary ancestors in the mountains of the South. Its live interests must be the social welfare of the people. Its ideals must be modern and its championship must be of those urgent matters that demand consideration and realization in contemporary affairs. Some churches may be deeply interested in ritual matters, others in questions of amusements, still others in ecclesiastical machinery, but the great world moves on heedless of these things. Whatever other interests the Church may have, it cannot hope to lead the people of to-day if it does not stand for the demands of social justice.

It is recorded that a few years ago the representatives of several churches in a great state in our country gathered in large numbers at their capital to protest against any change in the Sabbath laws which were enacted more than a hundred years ago. The legislative hall was crowded with church people in the afternoon. That same evening there was to be a discussion and, if possible, the enactment of a child labor bill. There was no state in the Union with more children at work and more

in need of humane laws, and yet only a few of the church people remained over for that session. These church people were profoundly interested in Sabbath laws one hundred years old, but not interested in one of the most urgent and just demands of humanity in these days. They were contemporary ancestors. The champions of social justice must be the contemporaries of the men and women and children of these passing days.

While the Church by its religion and its moral mission must be the champion of social justice, it is sorely handicapped in doing this. The Church is handicapped in performing its task by its past history and in many instances by its present alliances. It is true that there have been times when it stood for the great interests of the common people. It could not forget that it took its rise from a Carpenter Saviour. It began its great career with a membership of men and women who were not among the mighty. And there have been great incidents in its history, as when it compelled a murderous emperor to stand in the snow and confess his sin before he could get its blessing, and when once it threatened the pains of hell to the persons in possession of the necessities of life when they were about to raise their prices and take advantage of the hunger of the people. These are the glorious pages in the annals of its history.

We must confess, however, that it has not always stood for the demands of justice and championed the cause of the poor and the oppressed. It has too often been in alliance with the men and forces that oppose the movements for justice. It has loved too much the favor of kings and emperors. It has too frequently fawned before the barons and aristocracy. It has too eagerly sought to be on the side of monied interests. Alas, that this is not all past history.

In our day we witness the churches of Christendom in entangling alliances with the powers of the world that are doing most to obstruct the coming of the Kingdom of God. The church of Russia is the shameful instrument of a base bureaucracy and is in an unholy alliance against freedom and justice. Its excommunication of Tolstoi is his commendation and its condemnation. The church in France was in unholy alliance with the cowardly militarism which did everything in its power to send and keep on Devil's Island an innocent and brave man. The church in Germany, according to Harnack, was against

the common people in the Peasant War and in the wars of independence, and, during the first two thirds of the nineteenth century, it opposed all progress and was generally on the wrong side. It is no wonder that the social democracy of Germany is without religion when the religion officially sanctioned has generally been on the wrong side. The Church of England, through its bishops, has almost always stood, in the House of Lords, against every demand of democracy and justice, and one of its noblest bishops had the courage to make the sad confession only the other day that it is the church of the rich and not the church of the people. And the churches of our faith and order in England have a keen and sensitive conscience for many wrongs in politics from which they suffer directly, but not as keen and sensitive a conscience for the wrongs of the common people who suffer most from economic conditions, for the reason that the captains of industry are largely in their membership.

And the history of the churches in our country, and even the present alliances of some of them, are not far different from those across the sea. The Church was not the first to take the field for the freedom of the slave, and it is a strange fact that the nearer the churches are to the great financial centers of our country, the more apt are they, even in great social crises, to take the side of the financial interests than the side of the people, as, for example, in the great coal strike in Pennsylvania a few years ago.

Many say the Church must not take sides. The difficulty is that the Church has taken sides, and altogether too often it has taken the wrong side. Before the Church can do much as the champion of social justice it must make it convincingly clear that it is no longer in alliance with the forces that oppose the movement for the realization of better conditions. It will be a hard task and require some years to make this perfectly clear. It is hard to live down past mistakes and to recover a good reputation. When the Church, however, is above suspicion, it will be rid of its first great handicap.

Another handicap is the character of some of its members and persons more or less prominently identified with it in the mind of the public. The world naturally judges the Church by the membership it knows, but it does not know the whole

membership nor the best part of it. Most of the membership of the Church are earnest and honest and honorable people. They are the truly good people of the community. Some of them are foremost in all good causes and take the lead in a local community for the demands of social justice. The Church, however, is not as widely known through these persons as it ought to be. It gains publicity in respect to its membership rather through the notoriety of those persons who, by their wicked conduct and scandalous alliances, do it irreparable harm. In nearly all the recent shameful scandals in our political and commercial life, church members or persons prominently identified with the churches have played a leading part. They are found in the political debauchery of the state, in the ship scandal, the insurance frauds, and in the ruthless corporation just indicted by the federal government. One of those most prominent in these scandals is a Presbyterian, another an Episcopalian, another a Unitarian, and another a Baptist. Are our skirts, as Congregational churches, clear? Is our denomination an exception? Let me read a suggestive news item from an English religious journal: "Mr. Blank has been in London organizing a great effort to recover the British [meat] trade lost by the exposures made by Upton Sinclair in 'The Jungle.' Mr. Blank is a Congregationalist." The paper made no comment; neither will I.

Now the fact that these men are connected with our churches is heralded broadcast through the newspapers. All the people whom they oppress learn this fact, and this knowledge makes them think the Church is against them. The presence of such men in the Church is a heavy handicap.

Sometimes we grow despondent because more men do not enter the Church. There are times, however, when we should grow more despondent that such persons as these can be in our churches. We cannot but ask ourselves how it is possible for them to be in the Church. What kind of moral standard does the Church maintain? What kind of preaching do these men hear? If a man does not love "wine, women, and song," is he considered respectable by our churches and welcomed in spite of the fact that he may be a political pirate, a business brigand, and a social sinner? If these persons can remain at ease in the churches and be prominent in ecclesiastical affairs,

then the gospel preached lacks the expulsive power of social justice.

Once men sought to secure a pure Church by insisting on the need of conversion, and a true Church by insisting on assent to doctrinal statements. What the Church must now insist on if it would be both pure and true is an ethical condition for church membership and that the men who seek its fellowship must have pure hearts and clean hands.

Another great handicap is the Church need of money and the temptation the need brings. The Church stands in society as the recognized instrument of philanthropy. It is the deep and wide channel of beneficence. It is the great sister of charity. There is great need of much money to do all its noble philanthropic work. There is scarcely a local church that could not do far more such work if it had more money. It has far more opportunities to do good than it has the means to do it with. And the several societies of the church have importunate demands made upon them. The opportunities for new and rewarding work in our country are simply marvelous, and the appeals from the front and in the cities are most pathetic. The great non-Christian nations are calling for the gospel, and the choicest young men and women are waiting to be sent to preach it.

There is more than enough wealth in this country to meet all these needs; some of it is in the hands of honest men who have acquired it in moral ways. The Church must urge upon them the duty of the consecration of their wealth and the importance of giving the Church and its work a larger place in their beneficence. While much money from these moral sources is forthcoming, yet we do not have enough. The great call for benevolence is still made, and good men feel that if they could get more money they could make noble use of it.

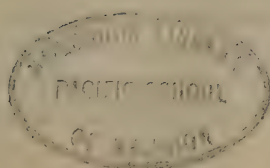
Now, in the eager desire to get more money to do this part of their work, there is great danger that the Church will expose itself to the temptation to forget its greater work of being the champion of social justice. Not purposely nor willingly, but unconsciously it may neglect its prophetic function while doing its charitable work. It may come to depend for its additional gifts upon the opposing interests and antagonistic forces with which, as the prophet of God, it must con-

tend. When the Church seeks or is the recipient of such gifts it will not at the same time be the champion of the interests they oppose, and it cannot convincingly prove its freedom nor justify its conduct to the men whom they oppress. The Church must both preach and practice the precedence of justice to charity. If the Church must decide between being poor and the prophet of justice and getting money from questionable sources for good services, then let the choice be made now and forever for honest poverty with social justice. Better the poverty of the prophet than the prosperity of the priest.

Because of these three heavy handicaps which hinder the Church in being the champion of social justice, all the more must we seek to make its present and future far different from the past, and purge its membership of great social delinquents and keep itself free for its prophetic mission.

When the Church stands out in the open, the recognized champion of social justice, it will gain the allegiance and co-operation of the honest men in business, the students of social welfare, the citizens with awakened civic consciences, and the prophetic souls who have the bright vision of the better day. It will once more have the confidence and the support of the rising masses who suffer most from injustice. It will take its place at the head of all the moral forces now gathering for the battle of righteousness and receive the honor for its inspiring leadership.

And best of all, the Church will gain a deeper sense of God, for the crisis is so imminent, the forces so terrific, the issue so tremendous, that we shall be compelled to seek Him and, through our passion for justice and our love for man, we shall find Him.



“THE CHURCH AS WITNESS TO CIVIC RIGHTEOUSNESS.”

REV. ROCKWELL HARMON POTTER, D.D., HARTFORD, CONN.

Civic righteousness is to be exercised in three concentric spheres: the city or town, the state and the nation. Of these three, logically, the state is primary, since it is from the states that, on the one hand the national government receives its power, and, on the other hand, the community receives its authority. But practically, citizenship is educated and exercised first in the city, then in state, and lastly in nation. It is notorious among us, however, that as a matter of fact our citizenship realized its highest ideals first in service of the nation, and that the progress of our moral civic efficiency has been painfully slow.

When the church bears her witness for civic righteousness she must have in mind these spheres of its exercise. She can be effective in her testimony only when she understands the conditions of civic life, the limits and spheres of civic and official responsibility. Bungling protests against present conditions, vociferous fulminations with respect of apparent evils, fail of their purpose and fly far wide of the mark except as they are directed by an intelligent appreciation both of the principles of our civil government and of the responsibilities in their several spheres of those who are set to exercise the authority of the people. Nothing can excuse the neglect of the Christian people to undertake the study of those governmental relationships in which they find themselves placed. No more fitting task could be undertaken by a church for her youth, for her men, than the supplementing, where necessary, of the instruction of the public school by careful teaching, through clubs and classes, of the principles and powers of the local government and the elements of practical politics. More important than this is the appreciation, on the part of the Christian people, of the peculiar difficulties and perils of those who are seeking, through political office, to serve the public weal. Sympathy is the only atmosphere which will conduct efficient Christian

ministries. The unpardonable sin in Christian civics is a practical belief in the vulgar and false doctrine that politics are dirty, and that whoever touches them must become foul; that the administration of the civil government is a matter of no concern to the Christian community, and that the church has no call to understand the state and no testimony to give to civic righteousness.

Let the church understand who are the foes of civic righteousness if she would give her testimony efficiently. Here she will discover that men who are foes of civic righteousness in one sphere may be friends in another, that those who are friends of righteousness in the town or city may be revealed its foes in the state or nation. Careful discrimination must be used by those who will fight the battle for the public weal, else sad and confused havoc will result. In the city or town the foes of civic righteousness are first those who practice or pander to the vices of men. Every city becomes a field for the exercise of those deeds that corrupt and destroy men. Drunkenness and debauchery, the social evil, and manifold other forms of corrupting vices abound wherever men are massed together. These all, however, tend to destroy those who practice them, and one can confidently believe that except as these flames are fed from without they would presently die down, having consumed all their fuel. But the nerve of these vices lies in this, that there is money to be made by pandering to them, and greed finds gold in lust. Together with those who practice the vices there is leagued that smaller but far more insidiously perilous company of those who promote vices for the sake of gain. These are the persistent foes of righteousness in every city, in every state, and, indeed, in the nation. They must be unmasked and pointed out as such, at whatever cost, at whatever peril. The demand of civic moral hygiene at this point is inexorable.

The second foe of civic righteousness is the infamous army of grafters, intrenched on the favorable side of every public crib. Here the witness of the Church, happily, has to-day only to confirm and reënforce the witness of the public conscience, thoroughly aroused in these latter days to this peril.

A third foe to civic righteousness is to be found oftentimes in those corporations that directly or indirectly serve the public and so have public or semi-public relationships. The testimony

of the Church should be clear here, and first of all affirmative. There is no station in our modern life in which a man may more nobly serve the common weal, more completely fill full the Christian ideal of citizenship, than in the direction, control, or management of public-service corporations created to serve the public necessity, convenience, or comfort. One can scarcely think of a career which offers a more human or essentially Christian appeal to the conscience and powers of a young man than that which gives him chance, through the service of a public corporation, to put the finest achievements of science, skill, and art at the disposal of a city's manifold population. He who aids in supplying the necessities of life, water, light, communication, transportation, streets and highways, protection against crime, fire, and flood, to the people of a city, touches every life therein; he has power to bless all souls intrusted to him. But, on the other hand, there is given to him a power to curse commensurate with his power of blessing. The most subtle and insidious foes of the public weal to-day are not those who seek to pervert government that they may practice their own vices or pander to those of others; neither is it the host of those who in public office openly seek their own gain; but it is in the unknown company of those who are seeking to fatten themselves at the cost of the necessities, decencies, and comforts of life for the multitude. These are foes who fight always from ambush, but whose aim has the precision of disciplined marksmanship, and is deadly.

In the face of these foes, in the threefold spheres of their activity, how shall the Church give her testimony for civic righteousness? First: Let her offer to the community the example of a social group organized and ministered within the sphere of her own functions with the highest efficiency for the greatest welfare of the whole. Herein the churches of our order have, by their very constitution, enhanced by the power of manifold historic association, a rare opportunity. Every Congregational church may be, and ought to be, a civic model, her very life bearing witness for civic righteousness. No other testimony which the Church can give will avail much if this primary testimony is wanting. Of little use is it for the preacher to plead for a pure democracy in the city if the church of which he is nominally the leader be plainly aristocratic itself in control and administration. Just as in the industrial crisis of our

modern time it is a supreme advantage that the Church is the one social group which without challenge may affirm, as the principle of her economic life, "from every man according to his ability and to every man according to his need," so also is it of supreme but often of forgotten advantage to our Congregational churches that each of them, by the power both of principle and history, is called upon to become a working model of the purely democratic community. Let not the voice of this testimony be silent.

Second: The witness of the Church for civic righteousness may be given an occasion by declarations of the church or churches definitely and confessedly acting as a church or churches. From time to time occasions will arise when the Church is the only organized body which will venture to speak, and when the Church can and will give boldly her judgment in respect of civic affairs. Such judgment will seldom be effective except as it is given by the churches of a community acting together; then it is well nigh irresistible. For this reason let the Church be careful of her use of this power. It is the abuse of it that has produced clericalism throughout Christendom, and clericalism the people of this country worthily despise. It is the dominance of the public life, not by the principles which the Church declares and inculcates, but by the Church itself; it is intolerable in America. Therefore let the churches even of our order use the power of formal ecclesiastical protest or threat only with prayer and fasting, lest they, too, become drunk with power.

Third: The Church will bear witness for civic righteousness by the entrance of her people into the service of the civic life. To the young men of a truly Christian congregation the opportunities of practical politics will appeal with the commanding voice of conscience. So far from counting political activity as dirty business, they will rejoice in the means it puts in their hands for the accomplishment in civic life of those purposes toward which their lives have been bent by the Church's gospel, — the establishment in the civic life of those principles of social weal learned in the message of Jesus. No other testimony can take the place of this active participation on the part of the Church's people in the accomplishment of the Church's ultimate purpose in the civic life of the community. The selfish ambi-

tion of the Church to use the powers of her people wholly in the building up of herself, in the administration of her own affairs, the accumulation of her own resources, or the enrichment of her own appointments, must be transformed into a passion to send forth her strongest and her best into the service of the city, the state, the nation. The men of the Church may do quite as truly Christian service on a city council or commission, in a state legislature or national post of service, as in the organization of gentlemen's dining clubs within the confines of a single parish, or in the canvassing of a congregation for increased funds to promote the luxury of worship. Indeed, we shall discover and recognize that there is no more holy task to which a Christian may devote his strength in sacrificial service than the giving of his business talent, his executive or administrative power, his trained judicial judgment, to the service of the civic whole. When the Church shall have properly recognized this service she will find her appeal to the men of the modern world rendered far more efficient, for this call to serve will win men.

Fourth: In our churches the voice which more than any other interprets the Church to the world is that of the preacher. We have cherished prophetic ideals of the Christian ministry; we have gloried in those winged utterances of the Puritan ministers which, finding lodgment in the willing hearts of men, constructed the democratic state and gave to the world a new chapter in civic liberty. By this history the Congregational churches are pledged to be first among the foremost of those who build among men the city of God. By the same history he who bears the mantle of the Puritan minister is pledged to cleave to those prophetic ideals which he cherished. He may never forget the kingdom of God whose glory filled the souls of the prophetic men of ancient Israel; whose justice and truth, righteousness and peace, inspired the zeal and sustained the courage of the men of Puritan England, leading them across seas to build it as their far-off haven for their children. The minister of the gospel holds a commission to declare that Jesus is he who shall establish this kingdom, and boldly to proclaim his precepts and principles as the sufficient spiritual constitution of that empire. It is laid upon him and he has no task more sacred than so to apprehend and so to proclaim his Master and

Teacher that his followers and disciples, going forth into the common life, shall, under the tuition of him, right its wrongs and heal its hurts and build up fair and beautiful the walls of the kingdom of our Lord.

The preacher as the responsible organ of the Church must give voice to the conscience of the Church in respect of civic iniquities and the social distresses resulting therefrom. The heart of the Church is not indifferent to these; the great body of the simple living, pure thinking people of our churches feel their hearts stirred with righteous indignation, and their compassion drawn forth in Christlike pity in the face of those evils which prey upon the city or state, and those inequalities and distresses which are the result of iniquity in high places. It becomes both privilege and duty for the minister to let this wrath and pity find expression in his voice. The truest inspirations both of the prophets of Israel and the preachers of Jesus' gospel come from closest sympathy with the people in both the position and the passion of their living. It is there that Christ walks as of old; it is there one enters into fellowship with his mighty presence, strong, tender, filled to the full with the very life and love of God. The minister who walks among the people with his eyes unveiled to see the Christ, his ears unstopped to hear his words, and his soul unveiled to know his presence, will learn in that dear companionship how to give his testimony in the face of the modern world, when he stands with his imperious commission sealed in his breast, and his lips unclasped before the people. Through him, then, the Church will give her witness to the righteousness of her Lord as he swept through the hypocrisies and iniquities of his time with his whip of small cords, scourging those who trafficked in the holy places of the people, or turned in compassionate love upon the young ruler whose heart yearned for a knowledge his will had not the courage to use. Through him, according to the measure of his fidelity, will the Church give her witness in our time, and this witness will be the witness of him whose right it is to rule, and at whose renewing touch upon our modern world the city of God is descending.

CHURCH NEGLECT; CAUSES AND REMEDY.

REV. BURTON W. LOCKHART, D.D., MANCHESTER, N. H.

The impression seems widespread to-day that the community is estranged from the church. The pessimist sounds this note so insistently that we find the optimist seeking to redress the balance by arguments which do not prove enough. When, for example, it is pointed out that, in the middle of the eighteenth century, both in England and New England, the gulf between church and community was wider than to-day, we must not think this fact, granting its truth, decisive of the matter in question. The eighteenth century was a part of the modern era, and a powerful and germinative part. Now, of the modern era as a whole, we must say that one of its most outstanding characteristics is precisely this alienation between the church and the community. No such alienation existed or could exist in the preceding period, for this reason alone, that the church consciousness and the community consciousness were then undifferentiated, whereas in our modern period that differentiation has gone progressively on.

I strayed, a few weeks ago, into the Catholic cathedral at Hildesheim. A body of ecclesiastics were singing the afternoon service. The church was empty, and the language, dead now for a thousand years, seemed to seek in vain in those dim spaces after an absentee God. The service ended, the cathedral was put to its modern uses. It was exhibited for a fee to visitors. Clerical guides showed us a rose bush one thousand years old, and many other interesting relics of a dead day. I could not but think how the whole thing, the empty service and the idle show, illustrated the subject I was pondering then, the distance that lies between ecclesiastical and modern thought.

The causes of this condition is the subject of numerous books, speculations, and essays. I have read some of these, and talked with all sorts of people as to why men neglect the church. I found great variety of opinion. It was apparent that men rarely give the real reason of their attitude to the church, and

that back of the reasons they do give for standing aloof is a lack of what we may call church faith. Even when they believe in a vague sort of way in a vague sort of god they tell themselves that he does not care whether they go to church or not. In pantheistic cults, institutions dissolve as readily as personality. Sometimes, in a burst of high insight, you will hear that true religion does not consist in church going but in doing good. Certainly there is lack of faith. But why, after nineteen centuries of Christian history, are men losing faith? Something there must be in the *zeitgeist*, the modern temper and spirit, to explain it.

What differentiates our modern from any old society is this: The people to-day are thinking, where in the past they were not thinking. In the past the mass of the people did not think because they lacked the tools of thought, could not read or write, had no books and little leisure, and because their superstitions did not permit them to think, and the state did not permit them to express their thought. Hence the old community was immobile. If it developed it was slowly and by revolution. A community that thinks moves. Consider, then, our people with the apparatus of thought, the freedom and the movement of thought which characterize us. We are restless, unsettled. Society is in a state of transition, it is said sometimes in mockery. How true. The modern period is transitional (compare it with the cycles of Cathay), and nobody knows whither it goes. Some incidents of its movement we note with anxiety. Our crude and superficial thinking, our conceit, our hasty tendency to discard old truths with old errors, our failure to discriminate between true and false in old creeds and institutions, our frequent rehabilitation of exploded heresies under new names,—are we not familiar enough with these things, the dirty froth on a rising tide? They cannot, however, be wholly avoided. They are defects inherent in our qualities. It is not surprising, then, that the people, finding the Church so defective, should be extreme in their resentment and rejection. They have come to see the inhumanity of the priestly and ecclesiastical ideal. They see the superstitions, tyrannies, and falsehoods more clearly than the divine eternal truth within them. They find the divine child a prisoner in his own house, and, but half instructed, instead of freeing, they would involve

him in a common ruin with his unfaithful gaolers. But we must trust that more knowledge will bring wisdom, that a community which thinks long enough will find the truth. To believe otherwise is atheism. We must let the light come, and ever more light. There is, in my judgment, no other way out of our present plight.

The modern period has, then, this quality, — it thinks. Not only do the masses think in a crude way, but great brains think in a creative way. There result the scientific temper, method, and achievement. I need only hint at a few main effects of this as it bears on the Church.

First, as to the effect of this temper, method, and achievement on the common people, we must face the fact that for an increasing number the higher criticism has destroyed the old infallible Bible, the old conception of a divine revelation, and the old unreasoned faith in it, without being able to lead them on to the higher thought of the Bible as a living, progressive revelation of God through the religious education of man. And we must face the fact that great scientific leaders of the nineteenth century have made great masses of the people agnostic and atheistic. Men have become unbelieving, not about this or that creed, but about the inner substance of all creeds; about God, spirit, freedom, righteousness, immortality. Once men had faith in these things. They imbibed faith in a future life, in personal accountability, and in divine judgments from the social atmosphere. The Church could appeal to a real fear of God in men. But science has undermined that old religion. What connection can the Church make with men who regard her God as a figment of metaphysical subtlety, and her immortality as highly improbable or even impossible?

A friend of mine, very eminent in good works, and occupying a place of trust and power, admitted that the real reason of his non-church going was the decay of his faith in a future life. "I have reconciled myself to death," he said. Some of our best men to-day are not concerned so much about reconciliation with God as reconciliation with death. But you cannot build a religion on death. Dr. Osler, in his Ingersoll lecture on immortality, says of the many men he has seen die that they manifested neither fear nor hope. It seems as if the world had lost its fear of God. What has become of those flaming walls of the

world with which men once feared to clash? This would not be matter for regret if the love of God had taken the place of fear. But those whom fear of God once led to church no longer go thither because they have lost fear without having attained love. They are

“Wandering between two worlds, one dead
The other powerless to be born.”

I sometimes hear it said that materialism is discredited to-day. That may be true. Mr. Huxley was an idealist. But idealism may be as irreligious as the grossest materialism. Left-wing Hegelianism, nay, the Hegelian philosophy itself, according to Andrew Seth, involves the denial of personality in both God and man. If personality itself is unreal, illusory, and but for a moment, it makes no difference whether its fleeting being is due to an atom or a thought. If I must die, the result is the same whether I fall under the club of the materialist, or dissolve before the blowpipe of the transcendentalist. Münsterberg, if I understand him, kills me as effectually as does Haeckel. Yet some of our wise men, leaders and educators, are hoping to build a religion on impersonal spirit, on death. Are they wiser than the teacher who said, God is not the God of the dead but of the living? I say again, You cannot build a religion on death, on the reconciliation of man with death; no, not with Hartmann for its prophet and Wagner for its minstrel and all the minor modern choragi that trill their ditties in our tired ears to help along. But what is to be the outcome? It seems to me at least that our salvation must come from scientific men and methods. They who are responsible for our present atmosphere must create a healthier, through the inspiration of a completer synthesis of knowledge. The people who walk by faith, whether to heaven or hell, will listen to science become religious as they listened when it was irreligious. They will not listen to the Church, but they will listen to the university, to the leaders of scientific thought. Our disease is one of thought. Greater thought must heal us.

Considering next the effect of the scientific temper and method on the educated classes in their relation to the church, we note a decided alienation of educated men from the church as it now is. I do not refer mainly to those educated persons

who have lost faith in life and in God, nor to those who have followed the tendency of culture to an epicurean philosophy and an easy life; nor do I now think of those college men who, in the language of one of our younger college presidents, consider the attitude of the clergy feminine; that they are occupied mainly in visiting the sick, going to afternoon teas or church sociables, and for the most part not in touch with men, not getting their point of view. Not that there is no truth in this charge of feminism. There is too much. But we must not emphasize too strongly that tendency of the college undergraduate to judge the Church by the football standard. I refer rather to the non-miraculous world point-of-view of the university. A leader in the church recently said to me, "We send our children to schools which teach them miracles do not occur; and when they return home we are astonished because they no longer believe in the virgin-birth of Jesus and in a bodily resurrection." The Church, for the most part, still frames faith and creed in miracle; in the idea of a *deus ex machina* coming down from time to time into his world machine and changing momentarily its ordered and customary movement to prove to the human midget who cannot see him that he is nevertheless there; whereas the university feels this way of thinking becoming more and more impossible, refuses to credit any such exception to or suspension of law as miracle implies, and holds that the immanent mind which expresses itself in the laws of nature and the reason of man is the nobler way and the only way of conceiving God possible to it. The consequent aloofness of the university from the Church is more pronounced in Catholic countries than with us. Yet in America too one sees that the Church will get no help from the university except such as can be rendered in agreement with intellectual sincerity and truth. University men have expressed themselves as confident that the moral and spiritual uplift of the world will go on, but not at all confident that the Church will be its chief instrument. They did not mean merely that the functions once filled by the Church — educational, benevolent, and others — are now transferred to secular bodies, leaving the Church shorn of a large part of her ancient glory and importance. That is not a matter to regret. God fulfills and expresses himself in many ways to-day. And

"Not through Eastern windows only,
When morning comes, comes in the light."

What they meant was a doubt as to whether existing ecclesiastical establishments would prove plastic enough to the modern spirit to be used by it in the new ways by which it seeks the redemption of the world. And when one considers the latest encyclical of the pope, the recent history of the Greek church, the denial of the Reformation by the Episcopal Church, their insistence on such doctrines as apostolical succession, their quixotic warfare against marriage with a deceased wife's sister, while the cities of the world lapse into paganism, truly, I say, they may be pardoned for being skeptical.

The task before the Church and the university just now is to get together again on a solid working basis. The intellectual leaders must work with the spiritual before the Church can regain her ancient credit; and this is particularly evident in a community like ours where the university socially outranks the Church.

I believe, myself, that the Christian faith and hope may be held with equal truth and virtue by the believer and the non-believer in miracle. The reality of God, spirit, freedom, righteousness, and immortality; the truth that God is good; that the process of history is redemptive; that life is the goal of the spirit's pilgrimage, remain the same in essence from either point of view. Thomas Hill Green believes as truly as the Apostle Paul. What, then, keeps us apart?

The greatest difficulty seems to consist in getting two men who belong to different strata of culture, the stratum where miracle helps faith and the stratum where it hinders, to forget their differences and emphasize their agreements. On the one hand is the intolerance of the zealot, shut up to his narrow view by lack of mental discipline, and perhaps lack of love as well. On the other hand, there is the impatience, the hauteur, a certain contempt, if I may say so, of the man who sees for the man who does not see.

Still, this is the ideal we must hold before us, an inclusive Church, a family of God, a communion broad based, tolerant towards intellectual unripeness, patient, animated with the spirit of Christ. To bring this about the educated classes must not hold aloof from the Church, leaving her doctrine and policy

in the hands of a mystical and formal piety, but rather, asserting their right in church as in state, come to the front and lay powerful molding hands on policy and creed. I accuse the educated man of deserting the Church and thus delivering it into the hands of the weaker class. Not that piety is not sweet and holy, but it is not enough. Piety is not unqualifiedly good except as it does good. It may make men weak, vague, inconsequent, and strangers in the real world.

Consider, in the third place, the effect of this temper on the religious type, the man who is in the Church. He is perplexed. He is confused. He does not know what is left of his Bible. One church member says: "I do not believe in revelation. I believe in evolution. And as the church service moves wholly within the limits of revealed religion, I feel like a hypocrite." By revelation he means the orthodox kind, a truth authenticated as divine by miracles. He is unacquainted with that kind of revelation based on the immanent God and the inspiring spirit. Perhaps such a revelation would seem vague and unreal to him. He is haunted also with the phantom of the impersonal. Does God have ears like a man to hear prayer? He does not pray. The church prayer-meeting dies out. Others cleave desperately to the old ways and shut their eyes to all that seems new. They take shelter, like Newman, in an impossible authority from the storm of modern thought. They resort to hypnosis and call it faith. The preacher himself does not know what to say. He is quite likely afraid of giving offense, of making the pedagogic error of preaching truth that people cannot bear. Perhaps he makes a bargain with his conscience and holds on to the accepted. "My minister has nothing to say. He gyrates without progress. But he has the good quality of brevity." Or perhaps the minister goes to the opposite extreme and delivers intellectual essays without any breath of God blowing through them. One says: "The Church to-day does not preach the gospel, and this is the reason why men neglect her." "The hungry sheep look up and are not fed."

Now this state of affairs is due, in part at least, to immature thought; and if we ever get on into a secure haven it will be by thinking out the larger and the reconciling truth. There are no short cuts nor devices. The people perish for lack of knowl-

edge. If this Council could appoint a committee to set forth in as lucid and simple statement as possible the new way of interpreting the Bible which modern faith has accepted in the light of historical criticism, and if such a document could be sent to the churches with the moral authority of the Council, it has seemed to me some good might result. It is a painful spectacle — so many good people standing on the threshold of the city of God, their eyes holden that they cannot see.

I beg you to think a moment now of another result of our modern activity of thought which throws light on our neglect of the Church. For want of a better word let us call it the secularization of the social temper. Our world seems to have transferred its chief interest to the present time. Time was when the earth was so barren and life so painful that man's only refuge was in eternity. To-day, by means of the victorious intellect, we have grown rich beyond the dreams of avarice; the world has lost its ancient terror, has grown amazingly interesting. Our pleasures and resources have multiplied. Our arts and sciences, our creative activities, have thrown themselves with delighted abandon into this new and greater phenomenal world. What is dear to most of us lies beneath the stars. Without sense of sin, and with a certain naiveté as of children, people contend for an earthly crown. It is not only the socialist who wishes to have his heaven here below. Curiously enough, this secular temper is slowly revolutionizing the Church's ideas and ideals of redemption. Our greater prophets are teaching us that a posthumous salvation and heaven beyond time may be deferred to a present salvation and a heaven here on earth. Is not this earth our Father's house? Is not this life an expression of God? Is not time woven out of eternity? Is not God present with us now in all fullness? Are not hell, purgatory, and heaven here in the soul of man? Let us, then, build the kingdom of God on earth; do away with war, with injustice, with the economic exploitation of mothers and young children, with the city slum. This is the religious-secular point of view which does not abolish eternity, but brings it into time, or rather catches time up into eternity and makes the secular sacred. But the Church moves over very slowly to this new insight. She still lifts her voice in the effort to save here and there a waif from the world-

wreck in an individual and somewhat selfish blessedness in the happy islands beyond the grave. And men, regarding her in this task as archaic, press on in their secular ways without heeding her appeals. Thus has it come about that a big fraction of the Church has become merely an interesting relic to the spirit of our time, like the old cathedral with its Latin service at Hildesheim.

If, for example, the so-called working people neglect the Church, this may help to explain it. Yet only in part, for the working class is deeply infected with a radical form of unbelief. Men who have a church faith will make a church. Besides, there are many sad and ugly things in our present secularization. So far as the Church is the servant of wealth rather than of the whole people that is as evil a form of secularization as the paganization of our workmen, and goes down to the common root of the unbelief of the modern world. No doubt a wiser economic system based on a larger sympathy for the weak, and a larger social justice, would be favorable to a renewal of faith in all classes of the people. If the Church fails to see this, fails to contribute the spirit of Christ to the new socializing movement, she may be like that Jewish church which knew not the day of her Lord's visitation. Yet it seems wise to remind ourselves here that prosperity alone will not restore faith; otherwise this most prosperous of all centuries would not be open to the reproach of being the most unbelieving. The inflammation of the money-lust by the presence of vast wealth, and the new opportunities of getting it; the preaching of rights rather than duties, with the consequent pursuit of pleasure as a new religion; liberty tending to anarchy through excess of the principle of individualism; alienation of classes breaking into violence; the denial of objective authority, and submission of all things to the standard of personal desire; a tendency in art as well as religion, against which Socrates waged war in his day as Brunetière in ours, — are not these all familiar enough signs of the secularization that has lost sight of the stars by which we must steer Godward? One of the most prominent men of my state excused his neglect of the church by saying, "I don't enjoy myself there." The compulsions of divine eternal moral laws do not exist for such men. Feeling good is the end and law of their poor being. The theology of

the liberal churches also is open to grave criticism in so far as it shows a tendency to preach the love of God in a way which relaxes the iron string of duty. "Love not pleasure, love God, that is the Everlasting yea."

How this crude secular temper affects the Church appears most plainly perhaps in its effect on educational ideals. Does the education we give our young people predispose them to religion? Is it a moral education? It is not our churches, with one or two services a week, from which the men are so largely absent, which mold the temper of the growing boy; it is the six days' society in which he is immersed like a swimmer in the sea, with its ceaseless pursuit of wealth and pleasure, its unconscious worship of overlordship, of success, the things the gentiles seek after, and with its practical suppression of the unseen world. This society molds the school and shapes its purpose to graduate students with the utmost possible capacity in the struggle for life, the utmost possible capacity to make others serve them, the utmost possible capacity to escape the law of service themselves. It were well to heed this indictment of modern education which the French critic Ferdinand Brunetière makes:

"All our educational measures," he says, "will prove vain if there be no effort to force into the mind and to deeply impress upon it the sense of those fine words of Lamennais: 'Human society is based upon mutual giving, or upon the sacrifice of man for man, or on each man for all other men; and sacrifice is the very essence of all true society.' It is this that we have been unlearning for nearly a century; and if we have to put ourselves to school afresh, it will be in order that we may learn it again. Without such knowledge there can be no society and no education, not at least if the object of education be to form man for society. Individualism is to-day the enemy of education as it is also the enemy of social order. It has not been so always, but it has so become. It will not be so forever, but it is so now. And without striving to destroy it, which would mean to fall from one extreme into another, we must recognize that no matter what we wish to do for the family, for society, for education, and for the country, it is against individualism that the work will have to be done."

Such words no doubt will fall strangely on the dominant American mood, but they are salutary for us to hear. They

accuse us of not educating our boys for the austere tasks of self-sacrifice, but rather for the exploitation of others. If true, they sufficiently explain the growing neglect of the Church which we are confronting to-day with great misgiving, and they point out the way of salvation.

Let me briefly recapitulate. What we lack is faith; the faith in God, spirit, freedom, righteousness, and immortality, which alone is a church-building church-supporting faith. And this condition has been brought about by the general movement of thought through the Kantian and Hegelian philosophies, and through the scientific method applied to all studies; the latter in conjunction with the new wealth and an infinitely various world activity has deeply secularized our temper, so that for the time being we seem largely to have lost the vision and the faculty divine. What must save us is a return to faith. Ethical trumpets are blowing from every quarter. The Church is told that unless she makes her formal and professional love for men real in an actual human fellowship her days are numbered. Yet none tells her how her formal and professional faith may be quickened into the great and living faith that will enable her to do the great demanded deeds. We are also told that if the citizen does not break from his selfish individualism into a self-sacrificial altruism the flood of a new revolution will be upon us soon. But nobody points out how this average selfish citizen is to be transformed into a nobly moral and spiritual one. Where is the *pou sto*, where is the sufficient motive? Can the great work come without the great faith? Therefore I find much of this melodious ethical wind barren. Neither have I any specific to offer. This only is clear, that we must relearn certain lessons which we have forgotten, and think our way onward to that larger truth in which we may re-behold our God; and that for this we must call, and have a right to call, not on a divine miracle, on any inexplicable turning of the heart to God, but on the consecrated toil of the educated man.

Thus, brethren, having to select a few things out of many to say in a brief space, I have said what seems to me most important. I do not believe in a general deterioration of morality either in the Church or the community by which some would explain our condition. We have, indeed, to reckon with the abiding fact of the animal basis of life, and that the natural

man knoweth not the things of God and the natural will is not conformed to the will of God. But to balance this is that other constant factor of a divine spirit in man which will not let him rest till he comes to the complete stature of manhood in Christ Jesus.

Believing in this constant Divine Presence, I cannot doubt that we shall win our way to truth in spiritual freedom. One of my friends, a very noble and inspiring preacher, told me to be sure and emphasize the work of the preacher. I would wish to do so. It is high time to think seriously of the preacher's function. The sermon is in disrepute. Twenty minutes, with a leaning to mercy, is the time allotted to it out of seven days. Better eliminate the sermon than degrade it. There is need for a discipline of the preacher in his art as thorough as the actor gives himself; an *ascesis* of the body that he may have the instrument, of the mind that he may have the message, of the spirit that he may have the inspiration from on high. But for this a most virile type of man is requisite. The average clergyman can hardly be expected to become a notably strong preacher. Nor can the Church expect to rehabilitate herself through oratory. If man will or can worship God only through the compulsion of human eloquence he is more despicable than I can believe. Men do not forsake the Church because of poor preaching, but because of their own poor faith. Whoso believes in the worship of God will participate in and support it. We must, in a word, renew our faith in the truth for which the Church stands. And we can do this only in vital ways; through the larger education which crucifies neither the reason nor the heart, through the growth of the complete man, when

"Mind and heart according well
Shall make one music as before
But vaster."

THE NEW DAY FOR CONGREGATIONALISM IN EVANGELISM.

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By evangelism I mean such publishing of the good word from God, brought to all men in Jesus Christ's personal experience with and revelation of the heavenly Father, as will make them conscious disciples of Jesus Christ.

I shall speak of the *present opportunity* for evangelism, the evangelistic *message*, the evangelistic *spirit*, and the evangelistic *method*.

I. THE PRESENT OPPORTUNITY.

Three circumstances constitute the present an unusual opportunity for evangelism.

1. The first of these is the unusual interest of men the world over in religion, especially in the Christian religion.

Among a strongly mystic and religiously cultivated people, like the Welsh, this interest appears in the phenomena of the Welsh revival. In scientific Germany this spirit shows itself in the earnestness with which an extremely liberal school of theologians are endeavoring to transform their scholastic conclusions into terms of sincere personal religious experience among the people. In commercial America it shows itself in the awakening of public conscience to a new standard of commercial and civic righteousness, and in the recognition by such a paper as the *Wall Street Journal* of the fact that this new business ethics must root itself in religion. It appears further among us in the readiness of multitudes of men in no immediate connection with the Church to consider earnestly the teaching of Jesus Christ. A man of considerable experience recently wrote me: "So firmly convinced am I that men are ready to hear the gospel that I should not hesitate to stop any group of workmen of any nationality, and in any portion of the city, and have a little noonday meeting. I should be sure of an audience, respectful and eager."

In oriental Japan men are concluding that ethics must have a religious basis, and Buddhist and Christian evangelists are pressing to the front the claims and functions of religion. The Christian religion is particularly in favor in Japan. In strong Buddhist centers the city halls have recently been thrown open by the municipal authorities for Christian evangelistic meetings and have been crowded to the doors.

In Korea the church membership is increasing at a marvelous rate. In large and unusual parts of the world there is just now appearing such an interest in religion as constitutes the present a great opportunity for evangelism.

2. The second circumstance which constitutes the present an unusual opportunity for evangelism is the fact that the Christian religion has been the first of the world's great religions to subject its sacred literature unreservedly to the processes of historical criticism. There is an increasing passion for reality over the world which makes this age often to be called a scientific age. In such an age no religion can be thoroughly propagated which does not subject its literature to the searching processes of scientific criticism. Christianity has been the first religion to do this. Buddhism, the great rival of Christianity, has not yet done it. For seventy-five years the Christian scriptures have been unsparingly examined. The process, while not yet over, is nearing its end. It has changed Christian theology in some important particulars, and has at times frightened the faith or aroused the indignation of Christians. When looked at in detail it has seemed at times to be largely destructive, but when looked at in the large it is seen to constitute a great advance movement planned by God preparatory to world evangelization on an unprecedented scale.

3. The third circumstance which constitutes the present an opportunity for evangelism is the simplified theology of the Church. Within recent decades some cumbrous dogmas have dropped away entirely. Others which ought never to be dropped have been relegated to a secondary place where they can no longer compete with more elemental truths for the immediate attention of the inquirer. The historical study of the Bible is bringing out clearly the original gospel of Jesus and his apostles and is revealing what Dr. Deissmann calls the "splendid simplicity of Christianity." Any large conquest of

the world by Christianity would seem to be impossible until this simplifying process has gone far towards completion. The return to the "splendidly simple" gospel of Jesus and his apostles is particularly essential to the evangelization of the great oriental world, — Japan, China, India, and the Asiatic interior, — for the gospel of Jesus and his apostles was, to a large extent, an oriental gospel. The doctrinal additions which were imposed upon the semi-oriental gospel through the influence of Greek and medieval thought may have helped temporarily in the adjustment of its truth to the ways of thinking prevalent in the western world, but the present return to its original simplicity and its more oriental form is nothing less than a providential preparation for a great era of world evangelization.

II. THE EVANGELISTIC MESSAGE.

The message has Jesus Christ as its central feature. It reports the possibility of a personal connection with Jesus Christ and the results in character and social relationships that will follow. In this message Jesus Christ stands out as a great personality, having an unparalleled experience with the heavenly Father and making an unparalleled revelation of the heavenly Father.

He stands out furthermore not merely as an historical revelation of God, but as an enduring, ever-present spiritual fact. As his personality towered above other men in the world of flesh, so his Spirit still towers above others in the world of spirit. The passion of the spirit of the Son of Man for fellowship with men has not abated. His personality is permanently in touch with the world to which his Father gave him until he should redeem it. It is possible for any man in any age to come into vital redeeming contact with him.

Through such vital spiritual contact, Jesus Christ will share with any man his own religious experience and its ethical results. He will give him an increasing share in his own sense of the heavenly Father's presence and in his own divine sympathy with men. The living spirit of Jesus Christ comes to the man of the twentieth century as he came in bodily presence to the man of the first century and calls him to personal discipleship. This is his call: "Give me the control of your life

in daily intercourse and I will share with you my fellowship with the heavenly Father and my self-sacrificing interest in men. I will make you, like myself, a true son of God and a true brother to men. Your sins shall be forgiven. I will save you from a daily life of increasing selfishness and its ultimate misery to a daily life of increasing unselfishness and its consequent blessedness."

Two great propositions, therefore, underlie the evangelistic message. (1) Jesus Christ is such an adequate, enduring, ever-present revelation of God in terms of human life, death, and deathless spiritual presence as make it possible and right for every man to yield to Jesus Christ the absolute control of his life — to accept his lordship. (2) A life so controlled by Jesus Christ will be lifted by him into an increasing share of his own vital fellowship with God and men.

These two propositions issue logically in the evangelistic appeal to men to accept the lordship of Jesus. This was the dominant note of apostolic evangelism. Any one who from his heart said, "Jesus Lord," was known to be in fellowship with God. "No one can say, Jesus Lord, except by the Holy Spirit."

These great evangelistic propositions involve a mystical experience which, in view of clear historical evidence, it is rational to seek and which issues in an ethical result. The experience is *rational*, *mystical*, and *ethical*. The evangelist must do full justice to the *rational*, *mystical*, and *ethical* phases of his message.

The *rational* phase of his message will be made clear by an exposition of the personal consciousness of Jesus: his hopeful sympathy with men; his consciousness of unclouded acquaintance with God as Father, and quiet confidence that he alone could show men what kind of person the unseen God is; especially his consciousness of power so to reveal God in his bitter death-suffering as to purify the lives of men; his expectation that he should still have spiritual association with the lives of men after his disappearance from among them and should continue drawing them to God; his consciousness of right to control the affection of men. Side by side with this unmatched personal consciousness of Jesus is its wonderful corroboration in the effect he has shown himself able to produce upon the life of the world. What he felt himself able to do, lo, he has done, and is doing through the range of unexpected centuries and on

the scale of an enlarging modern world. There is a rational putting of the evangelistic message which constrains the intellect, grips the conscience, and impels men to seek the mystical experience with the great Lord Jesus.

The evangelist, — and by evangelist I mean any man, minister or layman, who brings the evangel, — emphasizes also the *mystical* phase of his message. He presents to men overborne by evil habit, perplexed by many questions, Jesus Christ a living personality, a saviour from sin, a conductor to God. This lifts the proposed experience into the sphere of religion, and not merely religion in general, but the Christian religion, which means the finding of God through connection with the personality of the Christ.

The evangelist emphasizes the *ethical* phase of his message by an insistence upon character as the necessary outcome of the mystical experience with God in Christ. The Christian must be a man of increasing sincerity, strengthening sympathy, deepening peace. The man who is daily accepting the lordship of Jesus will let that acceptance issue in the Christlike conduct of business, politics, family, and social life. He will do his utmost to secure for every man a fair chance, and when any man has fairly won a success superior to his own he will heartily rejoice in it.

As individuals differ in temperament they may find their chief satisfaction in some one of these three phases of the great experience. The rational phase will appeal with most force to some, the mystical to others, the ethical to others. But all three phases will, in varying degrees, enter into the experience of all.

The evangelist may leave for subsequent consideration many important and uplifting truths. But he will keep steadily in the foreground the personality of Jesus as a present fact, the immediate duty of accepting his lordship, and the religious and ethical results necessitated by such acceptance. Paul as a religious teacher discussed many subjects, but Paul as an evangelist kept one simple message at the front. He called it the word of faith, easy to understand, "near thee, in thy mouth, and in thy heart: the word of faith, which we preach: namely, if thou shalt confess with thy mouth JESUS AS LORD, and believe in thine heart that God raised him from the dead,

thou shalt be saved." Jesus Christ raised by a "resurrection" into the sphere of present spiritual realities and accepted as Lord saves men from the personal ruin consequent upon persistent selfishness.

III. THE EVANGELISTIC SPIRIT.

In what spirit, or with what prepossessions, does the evangelist approach his fellow man?

1. He does not come as an antagonist or in the spirit of controversy, but with respect for whatever religious experience the other man may have had.

He realizes that the Spirit of God has long been brooding over the other man's life and has probably made some impression upon it. Some sort of religious experience the man has had, whether he be an Asiatic Buddhist or an American agnostic. It may have been a deep sense of religious failure. It may be a skeptical sense of inability to conceive as real that which his own religious nature cries out for. It may be a misguided religious enthusiasm. The evangelist approaches him alert to discover and quick to respect anything which seems to the man to have religious value. The evangelist recognizes such experience as the natural point of departure for the higher experience he comes to present.

2. In the second place, he comes with the enthusiastic conviction that in his own experience with Jesus Christ he has found the supreme religious value. He has himself been rationally moved to seek the mystical fellowship and is experiencing the ethical result. The rational considerations which led him to seek the mystical experience seem to him so convincing, the mystical fellowship itself so satisfactory, the ethical results so encouraging, that he is prepared to announce with enthusiasm that he has found the supreme religious value. Christianity to him is not merely a religion among other world religions, which may or may not be superior to them. While he is quick to recognize that there is value in other religions, he firmly believes that the supreme value is to be found in the Christian religion, the religion which brings men to God through Jesus Christ. He is now able on the small scale of his own life to add his testimony to the enthusiastic testimony which

faithful witnesses have recorded in the Bible. The distinguishing characteristic of the Biblical writers is enthusiasm on the part of penitent men over the beginnings of ethical success secured through fellowship with God. At the basis of the evangelistic message to-day is a personal religious experience in essential accord with that reported in the Bible. The message does not report perfection but progress. It does not report the idiosyncracies and eccentricities of personal experience, but reports gains in the essentials of character through fellowship with Jesus Christ. I do not mean that the evangelist talks continually about himself or his own experience. His personal report is made in action and in spirit rather than in words. He comes with a spirit quietly enthusiastic over the beginnings of the ethical success that he has found in fellowship with the saving personality of Jesus Christ. It is evident without his repeated declaration that under the influence of Jesus Christ he is becoming a man of thorough sincerity, strengthening sympathy, and deepening peace.

3. In the third place, he comes with profound ambition to share his religious experience with other men. This is necessarily so. He has been brought into sympathetic fellowship with God, and in that fellowship he finds that God is a father searching for lost children. Necessarily, if the fellowship is to continue, he can do nothing else than join his father in the search. He discovers that these men are his lost brothers. To join the heavenly Father in the search for these lost brothers means to share his discovery of the Father, his religious experience, with them. He does not preach at them or talk down to them or enter into controversy with them. But he comes to them saying: "My brothers, Jesus Christ has brought me to our heavenly Father and I am restless until I share my experience with you."

IV. THE EVANGELISTIC METHOD.

The method must be determined by the end to be accomplished, namely, to bring the spirit of the man consciously under the control of the powerful spirit of Jesus Christ. The method, therefore, must be one that shall afford men an opportunity so to see the character and life of Jesus Christ as to be

won to its control. The man does not need in the first instance doctrinal or metaphysical statements about the personality of Jesus, but rather a clear vision of the character and ideals of Jesus.

This was the early method of approach in the earthly life of Jesus. Jesus confronted men with no doctrine about his person. Indeed, during almost all of his public life he strictly concealed his Messiahship and forbade the inner circle of his disciples to reveal it. But he stood openly before men, steadily, without ostentation presenting his own life, character, and teaching as from God. When men had seen him and heard his teaching for some weeks or months, he finally brought them to the simple issue of discipleship, — "Follow me."

The Church, in so far as it is an evangelizing agency, must do several things. *First*, it must find a method of securing the somewhat prolonged attention of the non-church-going adults in the community to the character and teaching of Jesus. He must be made to live before them as he lived before the Jews of Jerusalem and Capernaum. *Second*, it must find a method of following up this prolonged attention to the life and character of Jesus Christ with a suitable appeal for action, with the opportunity for a definite acceptance of Jesus Christ as Lord.

Theoretically these two things are accomplished with more or less of success for children in the Sabbath school with the lesson studies and Decision Day. But so far as I know very little is being done along these lines in the case of the multitudes of adult men and women in the community who constitute the ever-present and potentially religious environment of the Christian Church.

Some churches hold special revival meetings which constitute an opportunity for the public acceptance of the lordship of Jesus. These meetings avail in the case of a good many children and young people who have been studying in the Sabbath-school, and in the case of some adults who have been prepared for such an opportunity by a good deal of previous thought about the character and teaching of Jesus secured in childhood or by church attendance in later years. The comparatively few others who are reached in such meetings are not apt to prove to be permanent disciples. They have never seen Jesus

and the style of life he leads men into with sufficient distinctness to commit themselves intelligently and irrevocably to him.

Among college students the method of which I speak has been tried with large success. In many colleges a systematic effort of large dimensions is now made by the Young Men's and Young Women's Christian associations to secure from non-Christians a period of thoughtful study of the life of Jesus, often followed at a certain time in the year by a few public evangelistic meetings in which the appeal for discipleship is clearly made. I shall best illustrate if I quote from the experience of a single state university in a western state:

"There have been this year more than a hundred non-Christian men in the Bible classes, 33 of whom had entered into the Kingdom before the eighth week of the studies. These hundred men represent 20 different denominations, among them 6 of the so-called non-evangelical denominations. More than half, however, have no church preference, and not a few attend no other religious services of any kind."

"In one class of 18 men there were 8 non-Christians. Seven were won to Christ during the first six weeks. In another class men were won to Christ on the average of one each week until all the seven non-Christians had professed Christ." "A young man entered college having never seen the inside of a Bible and not knowing that there was an Old and a New Testament. He began studying the life of Christ in an Association class. In less than four months he acknowledged Christ as his Lord and became his follower." "Troubled with doubts about some of the fundamentals of Christianity, another was persuaded to begin this kind of Bible study. After nearly three years of such study the darkness was removed and he stepped out in the light of a new life in Christ." "Of the 88 men won to Christ during the past three semesters, 70 were from the Bible classes. Not one of these, nor any others won in this manner so far as may known be, has weakened in his faith. This cannot be said of all the other eighteen."

Something corresponding to this college work must be done by the churches among the multitude of non-churchgoers who constitute the immediate, potentially religious environment of every local church. I have in mind one small city church, the Kinsman Street Congregational Church of Cleveland, where

pastor and laymen organized such Bible-study clubs among non-churchgoing men in the section of the city about the church. These Bible classes culminated in due time in six Sunday-afternoon evangelistic meetings for men. The average attendance at these meetings was sixty. Nearly fifty per cent of the attendance were non-churchgoers and in every meeting there were those who announced their decision to begin the Christian life.

In the *third* place, the evangelistic method must be one that will make large use of capable laymen. The effective college work I have just described is by laymen. The teachers of the Bible-class groups are students, and experience shows that student leaders are more effective than members of the faculty.

The strong laymen of the Church are ready to be used. They want to do something vital, not something artificial or superficial that an ingenious pastor has invented to serve as "work for the men of the church." The Laymen's Missionary Movement is an evidence of the desire of strong laymen to do something vital in the work of the Church. There are in the average church a few strong laymen, perhaps only one or two in some churches, capable of forming a club among men outside the church for a three or four months' study of the life and teaching of Jesus Christ. Such a club leader will generally be a strong business man, thoroughly respected in the community. He must be a man who will not teach in the traditional Sabbath-school style, but one who can make the life and times of Jesus appeal to the modern sense of reality. He will need the help of one, two, or three strong laymen who have not his teaching gifts, but who have social power to meet men in their homes, gather them into the club, and keep them there through the influence of sincere good-fellowship. A minister who has had experience writes me that in house visitation, in home Bible-class work, in shop Bible-class work, and street work, some of the most unlikely men in our churches become powerful leaders. Such work has been developed in Cleveland far more fully than in most cities under the remarkably wise and effective leadership of Augustus Nash, the Religious Work Director of the Cleveland Young Men's Christian Association. He reports the present season some five thousand members of shop and home

Bible classes, of whom about seventy-five per cent do not attend church services. It is his policy to connect such work as rapidly and as closely as possible with the church. The best illustration of such connection with which I am familiar is found in the remarkable experience of the North Congregational Church of Cleveland. There such a class or club has been in existence for sixteen months. Its leader is the assistant superintendent of a manufacturing plant. Its weekly attendance at present is about fifty, of whom about one third have not been church attendants. It has proven itself an exceedingly effective evangelistic agency.

There is plenty for the minister to do in connection with such work as carried on by his laymen. He can plan the opportunity. He can select, train, and inspire the leaders. He can, by his life and preaching, create an atmosphere in which such an enterprise will thrive. When the time comes for the public evangelistic meeting he can make a presentation that will grip every man's conscience and bring those who are prepared into an open confession of discipleship. In these public evangelistic meetings he may have the assistance of some strong laymen. The laymen who during the past months have been conducting the Bible-study clubs will naturally have something to say in the public presentation of the issue.

I am firmly convinced that the evangelism of the future must move out along three lines. (1) The presentation of Jesus Christ to non-churchgoing men and women in home or shop Bible-study clubs, so that they may gain an intelligent conception of the character and teaching of Jesus. (2) The public evangelistic meeting in neighborhoods where such Bible study has been carried on. (3) The use of strong laymen trained and helped by the pastor.

Back of these specific methods in which a few men work systematically stands the great body of the church waiting to be prepared for unsystematic evangelism. This unsystematic evangelism, when it becomes general, will be more effective than that secured by any system or method. It will often be an unspoken evangelism. It will be the eloquent evangelism of the brotherly hand, the friendly eye, the invincible good-will, the honest work, the fair deal. When church members are recognized throughout the community as men who have solemnly

consecrated themselves to the task of securing a fair chance for every man, when the possession of special privileges by church members is seen to fill them with restless discontent, when legitimate success fairly won by another man fills all church members with evident satisfaction, then there will be a glad and captivating evangel sounding out from the church doors seven days in the week. "He that is unrighteous in a very little is unrighteous also in much." Church members who are unwilling to share lesser values cannot be expected to share the larger values of religious experience. As men realize the obligation laid upon them by Jesus Christ to share with all men the fair chance for lesser values, they will be kindled to share also the higher values of religious experience. One reason for the apathy with which the average Christian looks upon his non-Christian neighbor is that he has never caught the Christian spirit of sharing the lesser values with the other man. He has so long been accustomed to living the selfish life in his use of lesser values that he naturally carries his selfishness into his religion. It is not easy to share religious values. They cannot be communicated by mere talk. They pass from one to another only when the stronger puts his shoulder under the burden of another's moral weakness, his conscience, in love, against another's sin. And this is not easy to do. The awakening of the social consciousness has begun to come through the better understanding of Jesus Christ's vision of the civilization of brotherly men. This awakening social consciousness, which calls upon men to share with each other lesser privileges, will necessarily develop a new spirit of brotherly evangelism. Every man will feel that, most of all, he must share his religion with other men. He will feel the force of Browning's words:

"Needs must there be one way, our chief
Best way of worship: let me strive
To find it, and when found, contrive
My fellows also take their share!
This constitutes my earthly care:
God's is above it and distinct,
For I, a man, with men am linked,
And not a brute with brutes; no gain
That I experience, must remain
Unshared."

The rank and file of the Church will realize that a Christian man must not say in word or practice, "My religion is mine for myself; let the other man have his for himself." A dog does well when he runs away and buries the bone in a corner of the yard for himself alone and leaves the other dog to find and keep his bone for himself. But a man and his religion are not like a dog and his bone.

"For I, a man, with men am linked,
And not a brute with brutes; no gain
That I experience, must remain
Unshared."

Certainly there opens before Congregationalism a new *day* in evangelism. Night is not closing in upon us. An enlarging opportunity opens before us. A simplified, rational, and incisive message, with Jesus Christ as its central feature, is being discovered in the New Testament through the processes of historical criticism. An evangelistic spirit is being developed that is respectfully tolerant, but enthusiastically confident of the supreme value of the discovery made in its own Christian experience, and is eager to share it with all men.

A NEW DAY FOR CONGREGATIONALISM IN SOCIAL SERVICE.

REV. G. GLENN ATKINS, D.D., DETROIT, MICH.

I am to speak to you to-night of "A New Day for Congregationalism in Social Service." The very statement of the theme turns our faces toward the future. This meeting which we have so long anticipated is almost ended, and as we come down from the uplands, where we have for a little been abiding together, we are bidden, "Hail the Light."

The men who conceived this program did well. The past has no value unless it becomes a point of departure; the visions of the mountain-tops are idle unless they give us some far-off intimation of the Promised Land and help us to orient our course.

At the same time a theme like this may raise expectations which it is not able to satisfy. If it suggests to any of us some new and dramatic dawning, it suggests the impossible. The mornings of history have had, far off, their dawning. The forces and conditions of one generation are directly related to the forces and conditions of preceding generations, and become in turn the soil in which the future roots itself; all this holds as true of the Church as of society. I do not see anywhere along the horizon to-night the promise of a day for Congregationalism whose light will be essentially different from the day in which we are now living, but I do believe that our sun is a rising not a setting sun and that there are aspects of our life and our thought which will be increasingly emphasized and exalted. What are now known as the social obligations and opportunities of the Church belong distinctly to this class.

In a general way, we Congregationalists share these obligations and opportunities with the entire holy catholic Church.

This new day, in whose morning we conceive ourselves to be dwelling, shines for us all alike; I shall have to begin, therefore, with some consecrations of social service which are extremely general both in ^{the} their statement and their application. I shall

try to end with certain concrete applications of it to our own Congregational life.

I conceive the general social sense of the Congregational church, along with the Christian Church as a whole, to be three-fold:

First. To create the social ideal.

Second. To foster the social passion.

Third. To constitute the social method.

I conceive the special social service of the Congregational church to certify, in its doctrine and its practice, to an age halting between two opinions: that individual autonomy and social solidarity are not hostile and exclusive, but that they may be realized without the loss of either in social integration.

In the "Field of Social Service" it is the business of the Christian Church, first of all, to create a social ideal. It is a commonplace to say that we cannot work without ideals and that if a church is to have socially constructive power the church must also have social vision. It is hardly less a commonplace to say that the men and women of the order to which we belong are sadly lacking in distinctly social ideals. Political ideals we do possess; certain conceptions of the perfect state are our birthright. Ever since the beginning of the age of political revolution men and nations have been immensely moved by the vision of a state whose machinery should mediate political freedom and opportunities, and in which the privileges and obligations of the state should be equally shared; the endeavor after the realization of this ideal has dyed red a thousand battlefields and constituted the noblest movements of all later history.

We have widely diffused economic and industrial ideals. Tariff conditions and monetary standards are capable of becoming on occasion the battle cries of hostile and contending parties. In the political, the economic, and the industrial fields the great mass of men are moved at least by the broken light of vision and respond to the solicitation of deeply cherished ideals, but in the social field ruling ideals are still to seek. The men with whom one talks, men who have perfectly definite conceptions of political and economic ideals, are sadly lacking in power and conclusiveness of social conception, they do not conceive themselves as builders of society, they do not at

all adequately conceive the inevitable social reflex of their whole endeavor. They have been trained in a distinctly individualistic school, they are concerned with their own fortunes, and the idea that in the making of their own fortunes they make or unmake the fortunes of a state has seemingly never occurred to them. If you speak to them about the social value of the work which they are doing, and urge upon them the profound consideration of social consequences, they look at you as one who speaks a strange language.

All this is tremendously remote from the nobler ages of thought and endeavor. The great voices of literature and religion have been voices burdened and vibrant with the social ideal; the great prophets were the heroes of social righteousness; they plead with men again and again for the recognition of social worth as of basic worth, and sought no hallowed state in which a holy society should not be the end at once of human endeavor and divine redemption.

A great poet like Dante is the very incarnate voice of the "social passion"; he is always judging men by their relations to the state; the deeper and more tragic slopes of the Inferno are kept for the men who have been traitors to society. He deals lightly in comparison with the sins of impulse and passion, but he brands with permanent shame the greedy, cold-hearted and calculating betrayers of society. He sent to hell the men we have too often sent to the United States Senate, and peoples the dread abysses of his world of night and ice with shades whose kind can be found in capitols and council chambers from sea to sea.

One stands to affirm that this testimony of prophet and poet to the sanctity of the social order is permanent, veracious; that we shall make no gains until we have created social ideals and restored the social passion.

Now, in all this the work of the Church is general rather than concrete; social ideals do not stand or fall, or at least the social ideal does not stand or fall, with any especial form of social organization.

The social ideal may or may not be resident in empires or republics, in democracies or communes; but it is resident in our conceptions of justice and fair dealing, in the determination to secure the utmost possible extent of opportunity in the ulti-

mate enrichment of life. The social ideal is resident above all in the sense of social obligation and the clear vision of the social recoil of all activity. Directly a man comes to see that no life is worth while which does not make all life fairer and better, that no city is worth while which does not open the doors of opportunity to the humblest of its citizens, and that no state is worth while which does not issue in the enrichment of the common life and the redemption of the individual life, — once a man begins to see all this, then he is dwelling in the light of a new day; then he will study the social recoil of his enterprises, he will see that the larger output of his factory is a social output, and that there is not a single one of his financial or economical processes which does not directly affect the state. He will come to see that he has no right to enter upon any enterprise without considering the well-being of the state. The social outcome of his endeavor will bulk more largely before him than any other single thing.

Now it is the business of the Church, through the whole compass of her creative machinery, to bring in the dominance of the "social ideal."

In the next place, the Church must foster a passion for social righteousness. There have been in modern history two great passions; first, the passion for the freedom of spiritual approach which constituted the Protestant Reformation. Men were weary of being held back from God by an unworthy and outgrown religious authority; they broke down its frail barriers and took possession by the right of the sons of God of their Father's house, and they did all this with a splendor of passion which renders the story of their spiritual emancipation one of the permanently great chapters of the history of the human spirit. They sang as they swept up the defenses of a hoary faith, they fell with a shout upon the parapets of an immemorial ecclesiastical order, they went to death as men to go a banquet, and lay silent beneath the stars, warriors at rest.

The second great passion has been the passion for political liberty. Moved by the spell of this, men have made and unmade parliaments, crowned and decapitated kings, written constitutions, re-created institutions, possessed the sea, subdued continents, and founded mighty nations. Moreover, the dominant note in all this was a certain passionate joy. These

things were done in the full splendor of spiritual devotion, and the heights thus stormed and carried seem impossible when seen in the unilluminated light of calculating days.

We are hard upon the immergence of a third passion, the passion for social righteousness, which has already begun to create its prophets, and to the voice of one of these prophets this Council is no stranger. It has begun to create a literature, and has already its standards and its parties. The man is blind who does not see in the emergence of a new class of literature, in the accent of new voices, and the attitude of new social groupings the uncovering of a new force, and the man is mad who reckons for the future without taking this force into calculation.

Two great historical passions have made the past; these two, and a third will make the future. Now it is the reproach of the Church that this new-born passion for social righteousness has sprung for the most part from other and from alien sources. Very likely it is true that if we follow the passion for social righteousness back through subtle subterranean channels to its source we shall find here but one more projection of the Christian ethics, but it is a projection nevertheless which has been hitherto without rather than within the Church. If the Church is to serve the future she must find her voice, establish her tests, and gather for herself impulses which she should never have permitted to escape her. A tidal wave of spiritual power is waiting to transform and glorify the Church, which will identify herself with the new-born social passion, clarify it, direct it, increase it, and subordinate it to the cross.

In the third place, the Church is to disclose the method of social service, which is sacrificial coöperation. All service is the subordination of strength to weakness and to need. Its method is identification, its instrument is sacrifice, its direction is towards the heights of God. The saving pull is the pull upwards. Standing before one of the conventions of the French Revolution Desmoulin declared his creed: "My creed," he said, is "the creed of every reasonable man, no superiors." All social service undertaken in this temper can have but one outcome, — the reduction of society to the dead level of its lowest, its meanest, and its weakest. The creed of the Cross is eternally opposed to the creed of Desmoulin and all his kind. He knew

no superiors; the Cross knows no inferiors. I do not care in what permanency of form society is ultimately constituted, I do know that as long as men are weak and stained and broken there can be but one socially redemptive society, and that is a society in which the citizens of its last depths of sin and despair are joined to the saving love of God by all that sacrificial way along which, from level to level, stooping strength bows itself to lift and to heal; a way which passes through all the gradations of human endeavor and passes from earth to heaven by the ladder of the Cross. This, I says, the Church is to declare; I do not care in what theological terms, but it MUST be done in deed and in truth.

The Church is at the heart of the whole social endeavor; she occupies the strategic position. All social service must lift itself out of moral inspiration. All moral inspiration is drawn from spiritual communion; the keeping of the field of spiritual communion belongs to the Church. The Church is to mediate, then, between a moral endeavor which is utterly imperfect until it issues in social regeneration and that spiritual communion without which the noblest effort may not long endure. To keep spiritual communion from becoming sterile, to keep moral inspiration from losing itself in individualism, and to see to it that the impulses of social regeneration draw down, unhindered and undenied, from the hills of God, — to do all this, with passion, with vision, with veracity, and with constantly widening interpretation, this is the social task of the Christian Church.

And now what should be the distinctive contribution of the Congregational church to this endeavor? This. I am persuaded there are to-day two forces seemingly hostile and exclusive, striving for social mastery.

The first is individualism with its emphasis of selfishness as a motive, the survival of the fittest as a method, and self-fulfillment as an end. This theory of life has been wrought into great philosophies and imperial economic and industrial policies. The outcome of it has been a strange commingling of the best and the worst, the greatest and the smallest, the richest and the poorest.

As a theory of life it is breaking down, and there are multitudes standing by to wholly discard it. They suggest instead the loss of individuality in the new-born social state. The roots of

individual effort are to be cut in every possible way, the rewards of individual effort are to be eliminated. The unit is to be lost in a mass. Against this, certain deep and ineradicable instincts cry aloud. The elimination of individual forces would embark men upon an uncharted sea bereft of guides as ancient as human nature.

We must save the individual, we must secure the social. The future cries out for individualism in solidarity. Now, this, I conceive, is at once our church problem and our church opportunity. We have been, by the grace of God, mediators of the finest manifestation of the play of the more distinctly individualistic forces in the realm of the spirit which the realm of the the spirit has ever seen. This is our glory and our pride, but we are carrying it out into a time when we cannot save it, except we subordinate it, and when by clinging to it we shall cease to be its ministers. Is there any way in which we, the keepers of an ancient tradition and the mediators of one of the great permanent forces in church and state, can meet and utilize the tendency just as strong and just as historic towards solidarity and co-operation? I believe there is. And having found this method, we shall be guides in two fields: we shall be guides in the realm of the spirit and in the realm of social endeavor. We shall proclaim to a curious and expectant church that the integration of mutually completing spiritual forces is not impossible, and so, by the grace of God, we shall point the way toward the integrated church of the future.

We shall proclaim to a sorely perplexed and divided society that the individual will find himself in the state, and the state realize herself in the individual. If we fail in the one, we shall fail in the other. The Congregational church of the future, a rope of sand, a group of units, will have no voice which an increasingly coöperative society will heed. We shall be ridden down by the forces of consolidation.

The Congregational church of the future, untrue to her birth-right, and keeping no place for the free play of the human spirit, will have no message for a social order whose supreme danger will be the extinction of the free play of the human spirit. God make us wise enough to secure for our priceless inheritance the reënforcement of new-born forces, and to serve society supremely by the creation of a free-born coördinate and sacrificial church.

A NEW DAY FOR CONGREGATIONALISM IN MISSIONS.

REV. S. PARKES CADMAN, D.D., BROOKLYN, N. Y.

A new day suggests at once the memorable days of the past: days in which we love to dwell again in retrospect, since they were illumined by the life and light of our redeeming God; days in whose sacrifice and effort we perceive the conditions for another uprising of the light supreme, guiding us toward the victorious providences ahead.

If, in this National Council, we have received any comfort of love, and any fellowship of the Spirit, let us now fulfill our joy and repossess our heritage. For we are the spiritual progeny of men and women whose thanksgiving was in this, that the blessed God had shown them the light. They have taught us to keep an expectant gaze on the real sources of illumination. They have conferred upon us and upon the churches of Christendom large and increasing benefits. They have furnished us with useful detachments from cumbersome and outworn types of human thought and human action.

As we ponder these things, do we still cherish their fortitude and faith, their just resentment against the shrines of cloistered selfishness in which the light of all the days was "cribbed, confined, and confined" and waned and burned but dimly because of these interferences? Surely every servant of God has meditated, not only on the days of excellence, but also on the interludes of darkness against which that excellence stands forth and shines. We have marked with pain the lagging, languishing church, neglectful of her duty, despondent in her outlook, weakened in her vitality, tainted with great corruption, and made conformable with the beggarly elements of this world.

And we have rejoiced with all saints when the Dayspring from on high hath visited the Church, and gleamed on chosen remnants, on prophets and heralds of the morning. They delivered themselves bound to apparently lost causes, and by their consuming zeal for justice and for grace they added to the spoils of the Cross continental expansions and races that were afar off.

So, now, in this closing hour, with this inspiring knowledge before us, our hearts are seeking to ascertain again and enforce afresh the everlasting will, both in ourselves and in our churches, — the will which waits for our faith and our obedience that new miracles may be wrought in us and by us, and for the enterprises to which we stand committed.

I. Certainly we shall not depart hence with the useless moanings of unrelieved pessimism on our lips. We feel no enticement toward the flagellant criticisms which mark those who considered it a work of perfection to berate the age and harass the Church. After this fashion we are killed all the day long. Captious and dyspeptic and disappointed ones join hands with journalists in dire want of copy to lay on heavily and spare not. Pitiless in their denunciations, vituperative in their references, and with a keen eye for their audiences, they substitute abuse for sympathy and obstructive tactics for the goodness of the kingdom of God.

Yet none the less are we held fast to the serious consideration of grave and intricate problems, problems that demand solution and cannot be postponed. And most of all it behooves us patiently to study the methods by which we can unite our feebleness with the power of the world to come. For if this be the time of an ebb tide, retreating down the beach with melancholy roar, it surely exposes the nakedness and the need of our race; while our present comfort is in this: the tide that ebbs ebbs but to flow again and give us all supply.

We are never to view mankind apart from the ceaseless activities of the heavenly Father, and those activities, drawn from his boundless deeps, will grant us grace for grace.

Thus for the day we seek now, and for all the days to come, the invisible realities are in entire control. Their patience and their magnanimity ill suit our petulant desire and constant chafe, yet they will not be frustrated for an hour.

They shall set God's law on the earth and on the isles, and when momentary disturbances of hate and treachery, greed and want, offset the process, they overcome these and reassert themselves. For their superiority is fixed in the nature and the reason of all that is, and their governance is the only hope of all civilizing agencies in every department of human betterment.

II. So far as the prospects of the Christian kingdom can be

estimated, I concede that they are more visible to faith than to sight. Yet the sanctity and the universality of the truth are everything, and the historical travail in behalf of these must be made manifest in the followers of Jesus. Be it remembered, too, that the just shall live by faith, a faith made reasonable by the catholicity, the holiness, and the reality already manifested within our borders. Christ is in the midst of the Church; he will help her, and that right early.

The ideal range and fulfillment of the divine promises of millennial rule are one thing, the proper tactics and temper which are determining factors in their attainment are distinctly another. The former belong to God's dispensation, with whom the centuries are as nothing. The latter must be clearly seen and displayed by us. And the pivotal conception of missionary enterprise is the conception of *Christ as the eternal priest of humanity*. If any need of the world's heart is before us now, it is the need of the Cross. There is a deep and anxious desire in men for the saving forces of sacrificial Christianity. The ideals of the New Testament concerning Gethsemane and Calvary are being thrust upon our attention by the upward strugglings of the people. They, at any rate, have not forgotten the forsaken Man in the night of awful silence in the garden, nor His exceeding bitter agony, nor the perfect ending that made His death His victory. The wastes of eccentricity, whether orthodox or heterodox, and the overcurious speculations of remote theologies far removed from the habitations of men, have had little influence upon the multitudes we seek to serve. And if I had to choose a sphere where one could rediscover the central forces of Christian life and of Christian practice, I would lean toward the enlightened democracies which to-day are vibrant with the plea that the shepherdless multitudes shall have social ameliorations and new incentives and selfless leaders.

We are all very jealous for the honor and success of the propagandism we sustain at home and abroad, and I hold that its honor and success alike depend upon the priesthood and redemptive efficacies of Jesus. These sovereign forces are correlated with all his victories for the twenty past centuries, and they constitute the distinctive genius of the faith he inaugurated.

If this be so, then concession here is weakness everywhere, and

I rejoice that recent utterances in the chief organs of our church, both in England and America, have taken a firm stand on this issue. We shall gain nothing for the rule or for the ethics of Jesus by derogating that peculiar office of the Divine Victim, which is, to me at any rate, the most sublime reason for the incarnation and the ineffable height and depth and mystery of all love and all strength, blessedly operative in every ruined condition by means of sacrifice. The missionary fields confessedly cannot be conquered by the unaided teacher; he must have more than a system of a truth, more than a program, more than a reasoned discourse. Their vast inert mass demands vitalization, and the life which is given for the life of men, the divinest gift of all, is alone sufficient for this regeneration.

Moreover, can we rest the absolutism and finality of Jesus upon anything less than the last complete outpouring of his soul unto voluntary death for men's salvation? I do not think we can, and it is a requisite in Congregationalism that we place larger emphasis upon this holy mystery of our life through Christ's death, the substantial soul and secret of all missionary progress in all ages of the Church.

Forgive me if I seem to trespass upon controversial ground, and this at an untimely hour. For I would avoid the unfruitful temper of the dogmatist. I would rather summon to our aid those noble elements of our religion which rule by common consent. But I am convinced that before we can see the miracle of nations entering the kingdom of God, before we can dismiss the black death of apathy which rests on so many professedly Christian communities, before we can dominate the social structure in righteousness and in justice, the Church must be raised nearer to the standards of New Testament efficiency. And New Testament efficiency rested upon the perfect divinity and all-persuasive mediatorship of "Christ and him crucified." The personality of Christ involves for many of us the entire relation of God to his universe; he is "the central figure of all history," and he is "the central figure of our personal experience," creative in us, by his inaugural experience, of all we are in him and for our fellows. Thus we make great claims for the Lord of the harvest, and we make them soberly, and we know them true for our spiritual consciousness, and we are prepared to defend them.

Yet I for one do not hesitate to admit that the theological necessities of missionary work are many and that they must be recognized and met before it can fully accomplish its infinite design. Indeed, the rule of Jesus in all these aspects of his mission clarifies and simplifies the gospel we preach. It is plain that such a gospel, wherein the living personality of the Christ deals with the living man to whom we minister, is not to be beset by complications and abstractions. Its spiritual topography must embrace the height of good, the depth of love, the breadth of sympathy, and the width of catholicity. It was meant for the race and for the far-reaching reciprocities and inexpressible necessities of the race. And it is attuned to the cry of the common heart. Its interpretations have the sanctions of an authoritative human experience which has never failed in its witness. Sometimes I have challenged these honored servants of the Evangel who have come back to us from quarters where they were busy on the errands of the Cross. Almost pathetically, with the painful interest of one inquiring for a long-absent friend of whom no news has been received, I have solicited the missionaries. They came from the South of our own dear land, where they had ministered to the negro; from the Arctic zone, from the farther East. Their wider vision, their more imperial instinct, their real liberty as distinguished from the license of the uninitiated, were plain to me, and my usual question was, "What do you teach the emotional colored man and the stolid Eskimo and the pensive Hindoo and the inscrutable Asiatic?" And they replied, "We teach them that God is a personal spirit and father, whose character is holiness, and whose heart is love; that Jesus Christ is the designed and supreme Son of God, who lived in sinlessness and died in perfect willing sacrifice for the eternal life of all men; that by the will of God, and in the power of his Spirit, men may have everlasting life and, better still, everlasting goodness, if they will accept, obey, and trust in Jesus Christ for all."

And this gospel obtains the day of overcoming for which we plead and pray in this last hour of the Council. For though an angel from heaven had any other, *men do not respond*; the charism rests on no other message. Possessed of it, and possessing it, under the covenant of heaven and led by the Shepherd and Bishop of souls, we shall go forth from hence

determined to give it place in us and in our presentations as never before. May nothing mar the solemn splendor of such a message from God unto men. Let us subordinate our undue intellectualism and place our boasted freedom under restraints, so that the Evangel may be preached without reserve and with abandon. "For there is one God, one mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all."

Such, in one grand passage, is the creed that breathes the very life and spirit of the most significant and overwhelming missionary period in the history of the Christian Church.

III. There is a new day due in missions because of the immense superiority in missionary methods. The personnel of our administrations has been superb, and of nearly all the honored servants of God who have labored in our domestic and foreign departments it could be said, "Thou hast loved righteousness and hated iniquity." But I presume these seasoned veterans would be the first to show us how the whole conception of propagandism has been re-adapted, and its vehicles of communication reorganized and multiplied in various directions. The onfall and sally of the earlier evangelistic campaigns are now aided by the investment and siege of educational and medical work.

The trackways of a policy embedded in the wider interpretation of the gospel are laid and the new era takes shape before our comprehension. Travel, exploration, and commerce have demanded and obtained the *Lusitania* on the sea, the railroad from the Cape to Cairo on the land, and they have left no spot of earth untrodden, no map obscure, no mart unvisited. Keeping step with this stately and unprecedented development, and often anticipating it, the widening frontiers of our missionary kingdom have demonstrated again and again how the Church can make a bridal of the earth and sky, linking the lowliest needs to the loftiest truths. And best of all in respect of methods is the dispersal of our native egotism. We have come to see that the types of Christianity in Europe and America are aboriginal for us, but cannot be transplanted to other shores. "Manifest destiny" is a phrase that sits down when Japan and China wake up. Not thus can Jesus be robbed of the fruits of his passion in any branch of the human family.

We are to plant and water, labor in faith and die in hope, scattering the seed of the gospel in the hearts of these brothers of regions beyond. But God will ordain their harvests as it pleaseth him. What will be the joy of that harvest? Throw your imagination across this new century, and as it dies and gives place to its successor, review the race whose devotion will then have fastened on the Divine Ruler and the federal man, Christ Jesus. For nearly a hundred years the barriers that segregated us will have been a memory. The Church will have discovered not only fields of labor but forces for her replenishing. Then will our posterity rejoice in the larger Christ who is to be. The virtuous elements of all other faiths will be placed under the purification and control of the priesthood and authority of Jesus. And though in these ancient religions that await the Bridegroom the mortal stains the immortal and the human mars the beauty of the divine, in the light of his appearing they will assume new attitudes and receive his quickening and thrill with his pulse. When I conceive of this reward for our Daysman I protest that all other triumphs seem as tinsel and as sham. The Desire of all nations shall then "see of the travail of his soul and shall be satisfied." The subtle patience of China, the fierce resistance of Japan, the brooding soul that haunts the Ganges valley, the tumult of emotion of the Ethiopian breast, all are for his appearing; they must be saved unto noble ends by his sanctification. For that time there will be a church whose canonization of the infinite is beyond our dreams, enriched on every side with common allegiance and diversity of gifts, and every gift the boon of all, and Christ's dower in his bride increased beyond compare.

This is the ideal of the new day; may it become our personal ideal. Then shall we fight with new courage for the right, and abhor the imperfect, the unjust, and the mean. Our leaders will care nothing for flattery and praise or odium and abuse. Enthusiasm cannot be soured nor courage diminished. The Almighty has placed our hand on the greatest of his plows, in whose furrow the nations I have named are germinating religiously. And to drive forward the blade if but a little, and to plant any seed of justice and of joy, any sense of manliness or moral worth, to aid in any way the gospel which is the gift of heaven, the friend of liberty, the companion of the conscience,

and the parent of intellectual enlightenment, — is not that enough? Is it not a complete justification of our plea?

IV. We shall do well to remember that no evangel can prosper without the evangelical temper. The parsing of grammarians is of little avail here, and to have all critical knowledge of the prophets and apostles of the faith without their fervor and consecration is profitable merely for study and useless mainly for the larger life. Our culture must be the passion flower of Christ Jesus. To be more anxious about intellectual preëminence or ecclesiastical origins than about "the trail of the immigrant" and the condition of the colored races is not helpful. There is a sort of orthodoxy, as Dr. Morgan has said, that revels in the visions of apocalypses and refuses to fight the beast. Such barren correctness is excluded from any glory to follow. Technicalities, niceties, knowledge remote and knowledge general, must be appropriated and made dynamic in this life-and-death conflict; any that cannot be thus used can be sent to the rear for further debate and, perhaps, for a proper rebate.

The American Missionary Association, the Home Missionary Society, and the American Board and kindred organizations are seeking power to drive their machinery. They are pledged to recreate our spiritualities and clothe them with meaning. They also have to deliver them to the myriads of their several constituencies by ways and in forms these differing people can understand. Shall we not second their efforts? And if their histories and their pioneers are not dim ghosts lost in the press, if there be any virtue and if there be any praise in these recitals and in these heroes and heroines, then should their love dwell in our hearts and their purposes in our minds and our souls be drawn to theirs as flame is drawn to flame.

Diplomacies in church government and adjustments in church creeds can wait on this consecration, this baptism of unction. I never heard that the statesman who formulated the peace at Paris in 1815 got in the way of the Household Brigades and the Highlanders at Waterloo and Hougomont. They played their commendable game, but they could not have swept that awful slope of flame in which Ney and the Old Guard staggered on and fell at Mont St. Jean.

So, my brothers, and comrades, in this hallowed toil, while we

differ on some issues, and await the will of God on others, let us redeem our creeds at the front, and prove the welding of our weapons and their tempered blades upon every evil way and darkness and superstition that afflict human kind.

And have you not seen with moistened eyes and beating hearts the pathetic surgings of harassed and broken sons and daughters of God toward his son Jesus Christ? I have watched them until I felt constrained to cry aloud and spare not. And while viewing them here and yonder, and refusing to be localized in our love toward them, have not our spirits been rebuked, have they not known fear for ourselves, have they not pensively echoed the charge of some that we have no real roots in democracy but are as plants in pots and not as oaks in the soil of earth? If our independency is a barrier to the essence of which it is supposedly a form, if our superiority (and I would like to ask for its exact nature) shuts us off from assimilation with popular movements and delivers us over to cliques, then these middle-class churches of ours will end in a record of shame and confusion. While we are busy in trivial things, our energy and our might will be deflected and the living God will hand over the crusade to those who have proven worthier and who knew the day when it did come, even the day of their visitation.

So we have to thank our missionary organizations for any breath of life there is in us to-day. We have given them gold, sparsely enough, and they have given us blood, air, subsistence, and continued being. We stand at the junction of the ways now. Either we must be a sect, content to explain our comparative dwindling by our rare quality, and egregiously self-complacent in the presence of this tragical inconsistency, or we must arise again, with courage undismayed, and join in the cry of the ages:

“When wilt thou save the people,
O God of mercy, when?
The people! Lord, the people!
Not crowns, nor thrones, but men.

“Flower of thy heart, O Lord, are they,
Their heritage a sunless day.
Let them like weeds not fade away.
Lord, save the people.”

If our hearts are thus enlarged we shall run in the way of his commandments; fatherhood and brotherhood and sonship will not be symbols, shibboleths of pious intercourse, but ways of God's reaching out through us for the total brotherhood. We shall silence the caviler against missions; we shall raise the negro in the face of those who say he cannot be raised; we shall see the latter-day miracles, and the lame man healed and rejoicing at the Temple gate. Thus may the breath of God sweep across our pastorates and dismiss timidity, provincialism, ease, and narrowness of outlook. And thus may the power be demonstrated as of heaven because it is the power unto salvation. Let us fear not men who shall die, nor be content to fill our peaceful lot and occupy a respectable grave. The new world needs the renewed baptism, and the "modernism" of which medievalists complain is the robe of honor for the Christ of this epoch. So that there shall come unto the stately spiritual fane of this church of ours, so full of sterling achievements, and yet at times so cold, the flame of sacred love, and, kindling on every heart and altar, there shall it burn for the glory of Christ, the high priest, with inextinguishable blaze. In this we can calmly trust, for behold! the day cometh, and in its light let us go hence.

CHRISTIAN ENDEAVOR AND EVANGELISM.

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I accept the subject which has been given to me by the committee for this evening, though I might not have chosen it for myself, lest you should think that it was my purpose to laud an organization, rather than to show what has been done and, what is far more important, to point out what can be done, by young people in leading their companions and others to a knowledge of the love of God as it is in Christ Jesus our Lord.

If I speak much of the Society of Christian Endeavor and its work along evangelistic lines, it will be as an illustration, the one with which I am the most familiar, of the capabilities and possibilities of young people in this mightiest and most glorious of all tasks, — the evangelization of the world.

The very nature of youth declares it to be the evangelistic age. Modern psychologists have done no better work for the world than in confirming from the scientists' standpoint the fact which we and our fathers have long known, — that there is an age which is peculiarly susceptible to divine influences. At this age of adolescence, as has been well said, God has created an "appetite for the infinite." New thought, new emotions, new resolutions, then force themselves upon the nature of the boy or the girl. "If there be a heavenly Father," says Professor Coe, "who yearns for fellowship with his children, what more effective method could there be of satisfying that yearning than to attach to adolescence an appetite for the infinite; the infinitely true, beautiful and good? As a matter of fact, such an appetite for the infinite is just the most characteristic part of mental adolescence."

Another eminent psychologist puts in the phraseology of the schools the old fact that four people out of five become Christians in early life, when he says, "Conversion does not occur with the same frequency at all periods of life." It belongs almost exclusively to the years between ten and twenty-five. That is, conversion is a distinctively adolescent phenomenon. One may

say that if conversion has not occurred before twenty, the chances are small that it will ever be experienced."

These theories are confirmed by the facts that every-day life has made familiar. President Charles F. Thwing, the honored head of a great university in this city of Cleveland, once asked a picked company of conspicuously useful men, the corporate members of the American Board, in regard to the age at which they became Christians and made a public confession of Christ. Of the one hundred and forty-nine who replied, every one of whom was a tower of strength in later life in some church of Christ, nine tenths of them believed that they were converted before they were twenty, while only fourteen were more than twenty. All but thirty had joined the church before they were twenty. Twenty-nine declared that they became Christians when very young, or so young that they did not remember when they were not Christians. Twenty-one others were younger than twelve when they made the great decision, and one hundred and five of the one hundred and forty-nine made it before they were eighteen years of age. These practical investigations in what may be called biographical psychology were made and this information was gathered before the first modern young people's society was formed, and it was the startling truth here revealed that called for the practical efforts in Christian nurture which later took the name of Christian Endeavor. Since this society was recognized by the Council of 1901 as one of the agencies of Congregationalism, it is the more fitting to speak of its especial work as an evangelistic agency.

From the beginning it has been in its essence and purpose an evangelistic agency. It was born in a revival, and a multitude of the later societies have been the result of religious awakening. Though it has not been the duty of the young people in many cases to preach or exhort or to conduct inquiry meetings, it has been possible for them to exert an untold influence upon their companions at the most critical and impressionable time in all their lives, and it has been possible when these companions have made the great decision to live for Christ, to give them something to do at once in the prayer meetings and the committees and the social gatherings and the convention, furnishing that one cure for helplessness that comes

with storm and stress in the period of adolescence which Professor Starbuck says is found in inducing wholesome activity.

The figures and the facts which it has been possible to collect during this quarter century of organized enterprise among the young people of our churches bears out the theory that not only is youth the most impressionable period, but also that there is no evangelist for a boy like another boy, no one who can lead a young man to Christ like another young man. The statistics which have been carefully compiled from year to year show that within twenty years more than three million of members of the societies of Christian Endeavor have joined the churches of the United States. These young people have not been influenced altogether, by any means, by the society or by their companions. The pastor, the Sunday-school teacher, above all, the home influence, have all had their full share in these blessed results, but it is not unfair to say that the young people's society, with its throbbing youthful zeal, with its democratic ways, its first-hand contact of life with life, and its opportunity for systematic service, opening as it does many doors of usefulness immediately after one has passed the wicket gate of inquiry, has done its share in bringing this multitude of the youth into the churches and into the active service of God.

The testimony of our most successful evangelists is worth quoting just at this point. A number of them were recently asked if the young people are responsive to their leadership, if they are ready and willing to help, and if there are indications that their training in Christian Endeavor societies has made them more effective as soul winners. In every case the answer to these questions was in the most decided affirmative. Said Rev. J. Wilbur Chapman: "The Christian Endeavorers of the country have been most helpful to me in my work." Rev. Dr. Arthur J. Smith wrote: "We cannot conduct an evangelistic campaign with any degree of success without the coöperation of the young people who have been trained in the Endeavor and kindred societies." Dr. Torrey, Rev. James A. Francis, and many other eminent evangelists replied in the same strain.

The organization of the young people's societies into Christian Endeavor Unions in almost every city and town of the Protestant world has been another great aid to the cause of evangelism which is not always fully realized.

We have been talking much about tri-church union; it sometimes seems as though it would be only a *try*-union in more senses than one.

But here in the Christian Endeavor movement you have not only a three-church union, but a sixty-three-church union.

Long before the Methodist Protestants and the Congregationalists went a-wooing, their young people were joined together in state and local unions, and perhaps the boys and girls suggested the marriage; certainly they are not jealous, as some young people are, of a new alliance on the part of father and mother.

Long ago, too, many, though not all, of the United Brethren young people joined with their Congregational and Methodist Protestant friends in Christian Endeavor unions and have worked together hand in hand, heart to heart, for the promotion of good citizenship, missionary zeal, and evangelistic effort.

No question of autonomy or polity or creed has disturbed their harmony, for each society has owed allegiance only to its own church, while it owed special fellowship and coöperation to all who would join with them.

This union of young hearts and hands has gone on in every evangelical denomination throughout the world with one conspicuous exception, and has been growing stronger and stronger with every passing year.

In these unions the young people of the different denominations meet together, and for the most part it is the only opportunity of the sort that they have. They learn to know and esteem one another, and to find out that other denominations than their own have neither horns nor hoofs, as some people in the olden times were inclined to suppose. In their union meetings they find that they have much in common; that the same obligations rest upon them all; the same lines of work are taken up by the different churches, and that there are certain things that they can do far better in their united capacity than they could as individual churches or societies. Indeed, they find that many lines of work are impossible for them except as they are leagued together to do them. They soon become interested in their city and its needs, in its institutions of reform and philanthropy; they find out how much they are needed and how much they can do, and the result has been a quiet

but far-reaching and vastly important line of evangelistic work which rarely comes to public notice and which I venture to say even some pastors of these societies are ignorant of. For instance, the Boston Endeavorers conduct meetings in the State Prison, Merrimac Street Mission, and Seaman's Bethel. The Philadelphia Endeavorers are interested in no less than thirty-six different lines of evangelistic and rescue work, where the societies hold services with more or less regularity. These places include the navy yard, the hospitals, the penitentiaries, homes for aged couples and for old ladies and widows, the county prison, regular meetings in the parks and at the wharves, at the car-barns and the almshouses. There is scarcely a local union, large or small, which does not regularly carry on some such work, while the great unions, with their hundreds of societies, as in London, Glasgow, Birmingham, Philadelphia, Chicago, and New York, furnish abundant activity for their willing members along the lines I have indicated. Other unions have classes for training personal workers and committees on evangelistic work. The almost universal testimony is that the young people who are most active in these united lines of effort are also most faithful and energetic in the work of their own churches.

Perhaps the young people of no city in the world have done more along these lines than the Endeavorers of Chicago, and many of them have adopted some such covenant as this: "By God's help I promise to prayerfully coöperate with my pastor in every evangelistic effort that he may make, so far as I am able, to invite my unconverted friends and acquaintances to our services and welcome them when they come, and to endeavor to win at least one person to the Saviour within a month." You will notice that their promise is to coöperate with their own pastor. Here again is the fundamental Christian Endeavor idea of loyalty.

An active evangelistic campaign has been undertaken more than once by the Chicago Endeavorers in some of the worst parts of the city, and these campaigns have not been without their humorous side. "Frequently we received a bouquet," says the evangelistic superintendent of the Chicago Union, "generally of stale vegetables, never flowers. It is our invariable rule never to take up a collection, but then we received

many, mostly mud and stones, but once upon a time a sharp-shooter plugged a cornet with a potato, and it was fortunate for the Chicago University boy who was playing the cornet that his instrument was there to catch it. On one occasion the young evangelists were arrested and taken to a police station in the patrol wagon. This the Endeavorers took in good part, knowing that they had complied with the city regulations, had obtained their permit, and would be immediately discharged, though the police did not seem to recognize the validity of their permit. The chief of police did at once discharge them, assuring them that they were within their rights. Then," said Mr. Von Mater, their leader, "the boys made the old Harrison Street Police Station ring as never before. The big horns and the trombones, the bass drum and the snare drum of the band did their best. It was about the most unique surprise party ever perpetrated upon the police," he goes on to say. "Everybody enjoyed it, even the prisoners as well as the police. Then we moved on. When we reached the street, there stood the crowd still waiting for more music, but the firemen next door insisted that they should have their share. They said they would fix the telephones so that the music would reach every engine house in Chicago. So the band formed a semicircle around the receiver. After playing a few gospel airs, we sang, 'At the Cross.' In conclusion we prayed for the police and the firemen who face danger and death for us. Every hat went off, every head was bowed. Then we said good-bye and were gone. They called out, 'Come again,' and we answered that we would, and we will most surely." Such an experience is only one among hundreds that have come to my knowledge.

An Intermediate Christian Endeavor Evangelistic Cruise is another of the plans devised by the Chicago Endeavorers for reaching neglected spots within the vast field of their union work. Starting from their home city in a gasoline launch, decorated with Christian Endeavor flags and mottoes, with a powerful searchlight at the prow, they turned unheralded into the old Illinois and Michigan Canal, which is seldom navigated in these days, so that the appearance of their boat, with its flags and streamers, attracted much attention. At every lock, while they were waiting for the water to rise, a little meeting would be held with the small company of loungers that gathered

together. Jails and poorhouses were visited on the way, tracts were distributed, and many personal invitations given. After two or three days of such pleasant journeying they reached their destination and pitched their tent and enjoyed a few days of camping out. Then they returned homeward by another route, visiting other jails and poorhouses, holding open-air services in many towns, and bringing the gospel to the very homes and hearts of those who had not heard it for many years. While this was called an "Intermediate Cruise," and while there were boys and girls in the party, there were also, of course, experienced men and women to guide and lead in the evangelistic work.

Other societies and unions make a special feature of hotel visitation and invitation, church directories are placed in hotel corridors, and neatly printed invitations that hotel guests find in their boxes on Sunday morning are often the result of the evangelistic spirit of the young people.

The great religious convention for young people is a distinct and unique feature and development of the Christian Endeavor movement. In all parts of the world in these days these throngs of young men and maidens, with their pastors and older friends, come together for a few days of spiritual uplift and inspiration. I have seen these great gatherings of from two to fifty thousand young men and maidens in most of the large cities of the world. Not only in New York and San Francisco and Seattle and Boston, but in London and Glasgow, in Belfast and Liverpool, in Berlin and Geneva, in Foochow and Rio Janeiro. And always I have found the same spirit of sane, normal, practical evangelism. It is a remarkable fact, well worthy of your consideration, brethren, and a cause for heartfelt thanksgiving, that the young people of the evangelical churches of the world, when they come together in their modern conventions, feel their hearts moved with an intense desire to help and save others. They do not discuss dogmas or creeds, they have little knowledge of ecclesiasticism or church forms, they never have acrimonious debates over polity or policy, but they do care, with a refreshing intensity of conviction and concern, for the welfare of their fellow-men in soul as well as body. While open to the claims of relief work and philanthropic effort of all kinds, as numberless seashore homes, fresh-air camps, sailors' missions, and other

efforts of this sort prove, they do not forget, as some of our philanthropists are in danger of forgetting, that a man has a soul as well as a body, a soul that may be saved or lost, a soul which it is their business to bring under the dominion of Christ if it is possible for them to do so.

On that account these great conventions, which are such an important and increasingly useful part of the young people's movement, have given a splendid opportunity for evangelistic effort. Careful plans are made to reach the largest number of people in all parts of the city where the convention is held. The scope of these services may be gathered from the fact that in one convention evangelistic services were held in fifty-five different places, the list including three piano factories, three wood-working establishments, an organ factory, a bookbindery, carriage works, a bank-note company, a clothing house, a rubber store, a screw factory, a coal yard, a printing house, three laundries, a dry-goods store, a market house, the Chamber of Commerce, two hospitals, a liquor saloon, a fire-engine station, the city jail, a man-of-war in the harbor, seven rescue missions, fourteen open-air street meetings, four wharf meetings, and a service held at the request of a sick girl on the pavement below her window. No fewer than one hundred and twenty evangelistic meetings, according to definite reports, were held by delegates in these different places. Twenty thousand persons were spoken to, and nearly six thousand delegates to the convention assisted in the services, while several hundred persons expressed a desire to become Christians.

But this was only one convention, and on a larger or smaller scale similar efforts have been undertaken in thousands of places. The International gatherings in all parts of the world often reach the high-water mark on the evangelistic day, when in the great tent or auditorium ten thousand men sometimes come together, and nearly as many women are reached in other meetings with the gospel message, while the boys and girls are never forgotten.

I marshal these facts not for the sake of boasting of what any organization has done or is doing, but for the encouragement of those who may hear these words. Some of you may not be aware of the depth of fervency of the evangelistic spirit among our young people. Some of you may now know how they are

willing to sacrifice their time and energy for the sake of leading others to Christ. The intelligent and well-directed zeal of many of them would shame us who are older, and who perhaps have come to consider the evangelization of the world as a beautiful vision which will never be realized. Thank God for the faith and hope and courage serene and dauntless of these young crusaders. Give them your sympathy and support, my brethren, in their evangelistic efforts. Forgive their mistakes. Be a little blind to their zeal if occasionally it outruns their discretion. Above all, trust your young people and believe in them. Encourage every wise and rejoice in every successful effort, for God has put into the hands of the church and pastors of to-day, when he awakens the young people to a sense of their responsibility for others, the mightiest agency for the winning of the world to Christ.

Let me remind you, however, that while my subject confines me largely to the consideration of the Christian Endeavor movement as an evangelistic agency, it is something more than this. Its primary purpose was originally and is now, to nurture and train those whose hearts have been touched by the love of God. It is a training-school in the church of the present for the church of the future. It is meant to furnish ways and means of *expressing* the religious life already begun in accordance with the vastly important dictum that there should be "no impression without expression." Its prayer meetings and its committees, its pledge and its consecration meetings, its social gatherings and its systematic benevolence, its quiet hours and its efforts for good citizenship, are all so many classes in the training school of the church, and they presuppose the conversion of the young people who are brought into the active work of the society. Let us as pastors and older people feel that it is our especial duty to help our young people to help each other, to work *for* the young *with* the young, to utilize this splendid source of power which God has put into our hands whenever he has brought two young people together in church relations. Something has been done, but oh! so much remains to be accomplished, so much more can be done, if we address ourselves to this task, and make it one of our chief concerns.

As I look over the wide field I am exceedingly heartened by the outlook. The harvest was never so white and the young

reapers were never trooping into the harvest field in such numbers as to-day. Whatever may be true of a given locality or church, I am confident that in this respect I interpret the signs of the times aright. In Great Britain and on the mainland of Europe as well as in America, in the island continent of Australia as well as in the tiny island specks of the Pacific, in vast China waking up from the sleep of the ages, in Japan forging its way into the front rank of the family of nations, in South America and South Africa alike, I have seen the eager faces of earnest youth, with the high resolves and splendid optimism which is the heritage of every young soul, looking forward with eager vision to Christ's conquest of the world.

Not many weeks ago, on the top of a wonderful mountain peak which seems to overhang the city of Rio de Janeiro, the most beautiful capital of the world, before the hour of sunrise, a large company of Brazilian Christian Endeavorers gathered for their early prayer-meeting. It was an entrancing sight which we beheld. The great city lay spread out before us in the early dawn; the magnificent hills hemmed in the harbor in every direction; the Organ Mountains, massed together like the pipes of some mighty instrument; the Finger of God, a majestic pinnacle standing out in rocky isolation and pointing ever heavenward, — all this we saw, but the thoughts of that group of young people were not so much on the wonders of nature, or on the vision of loveliness spread out before them, as on the advancement of the Kingdom of God and the rising of the Sun of Righteousness over all the world.

In the midst of the prayers and the testimonies, the sun rose over the eastern sea and smote us squarely in the eyes when without hesitation or premeditation the whole company began to sing, in the Portuguese language,

“The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears.”

I have heard the very same song under the same circumstances in Japan, as the Endeavorers there gathered upon a great hill behind the city of Kobe were moved in their early meeting by the sight of the rising sun to sing of the morning

light that had broken upon Japan as well as upon the western nations. This is one of the hymns that is not local or temporary in its sentiment. It expresses the thought of a multitude of ardent Christian hearts, and as we look out from our watch-tower of observation upon the swelling hosts of youth who every year are carrying the banner of King Immanuel farther into the enemy's country than ever it went before, we too can sing,

“ The morning light is breaking;
The darkness disappears.”

Yes, we can go on to the end of the hymn, which sounds throughout like the shout of certain triumph, and sing, with the author of America,

“ Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home:
Stay not till all the holy
Proclaim, ‘ The Lord is come. ’ ”

ORGANIZED EVANGELISM.

REV. W. J. DAWSON, D.D., TAUNTON, MASS.

Three years ago at the Council held at Des Moines a memorable thing happened. In the midst of discussions on many subjects of interest to the church, one subject emerged into supreme prominence. That subject was the need for evangelism. The immediate fruit of the new atmosphere created at Des Moines was the appointment of a Committee on Evangelism, an evangelistic mission at Plymouth Church, Brooklyn, and an invitation to me to resign my pastorate in London to conduct such missions throughout the United States, which I accepted. Since that date my whole time has been occupied with evangelistic work, and a point has now been reached when it is possible to attain some general vision of the results achieved.

Has the movement inaugurated with such hope and enthusiasm at Des Moines achieved all that was hoped from it? An affirmative is impossible. There has been a great spiritual quickening of individuals and localities but no widespread revival. On the other hand, there has been a general change of attitude among the Congregational churches toward evangelism. The attitude is now sympathetic rather than critical. Congregationalism had recognized the need for the evangelistic spirit and for special evangelistic effort. But so far the movement has been sporadic. Many of the most important churches have taken no part in it. This may or may not mean a defective sympathy; but it is at least clear that the movement has not been concerted; or, in other words, it has not been organized.

What do we understand by evangelism and the evangelistic spirit? I interpret evangelism as the persuasive call of Christ to immediate surrender, uttered with passionate conviction. Evangelism has a distinct aim; it is to create the crisis in the human soul whose issue is decision to stand upon the side of Christ, and accept his principles of life. It is thus preaching with an aim, or for a verdict. I have nothing to say against the preaching which nurtures faith, educates thought, explains

principles; but in the nature of things this preaching is preventive rather than propagandist. It conserves virtue, it does not create it. But the aim of evangelistic preaching is to create virtue by visibly redeeming men from the thralldom of sin. It appeals powerfully to the will, to the reason, to the conscience, to the emotion. Thus its chief characteristic is passion. And it is this lost note of passion in preaching which it seeks to utter.

In the Congregational ministry, as in all other ministries that move on settled lines of endeavor, the note of passion for souls is apt to be lost. The minister who has lost it may still be capable of very useful work for the kingdom of God. He may do much to encourage the growth of personal goodness, and still more to keep a standard of good living in a community. But if he carefully examine the results of his ministry he will soon discover that the only class of people whom he attracts are the hereditary good. His church will be built up of those who by tradition and example are inclined to a religious life. But in any community these constitute a relatively small class, for in the war of greed created by industrial progress the children of piety, the hereditary good themselves, are constantly being swept away from the church. This is not an imaginary statement but the statement of a real crisis which is already upon us. In every great city, with very few exceptions, the church is losing ground. Why? Because it is a preventive rather than a propagandist institution. The hereditary good die off; families nobly famous for their interest in the church are extinguished; the children, wealthier than the fathers, do not always feel toward the church as their fathers did; and the result is soon seen in churches once prosperous that now have to struggle for a bare existence. Yet all the time the actual population of the city is being doubled. There are often far more people living in the neighborhood of a declining church than there were in its palmiest days of success. They afford ample material for the continuous growth of the church. But simply because the church remains a mere preventive agency, and is not propagandist in spirit and method, these new populations are not reached and the church becomes a decaying, and at last, a negligible force.

It is precisely at this point that the importance of evangelism

is discerned, for evangelism is in its very essence propagandist. It believes that all classes of men can and must be reached for Christ. It leaves to others the preventive element of preaching; its aim is to preach to the unsaved and in such a way as to secure a verdict. It has imperial conceptions of what the kingdom of God means. It recognizes no classes as the predestined disciples of Christ; it sees men as alike capable of discipleship whatever their social category. In theory we all admit this, no doubt, but in fact constantly contradict the theory. It is flagrantly contradicted in the kind of church which is little better than a social club under the auspices of religion, which exists only for a class. It is contradicted also in the kind of ministry which aims at little beyond intellectual enlightenment, but is destitute of redemptive passion. Where these things exist the result is modern Pharisaism, to which the real Jesus, seeking to save the lost, and the friend of publicans and sinners, would be quite as obnoxious as he was to the ancient Pharisaism.

That these evils exist in the Congregational churches few will have the hardihood to deny. They are certainly not to be set aside at the will of a thoughtless optimism, which cries peace, peace, when there is no peace. Nor are they to be viewed with despairing pessimism. The prophets, who appear the most pessimistic of men, were in reality the only real optimists of their generation because they saw not only the disease but the remedy. Let us admit the diagnosis of the disease; no cure is possible without exact diagnosis. But let us also discern the remedy which lies in a fresh conception of the power of Christ to touch all classes of men, and the resolute attempt to bring the power of Christ to bear upon mankind as a whole. The church or minister content to minister to a class must fail. The church or minister with faith in an imperial gospel, and eager to apply it, cannot but succeed in spite of changing conditions.

The readiest means of reviving faith in an imperial gospel is by the spread of the evangelistic spirit. Men who see salvation at work believe in salvation, and we ourselves are only saved by saving. Many ministers have lost faith in their mission simply because they have not seen salvation at work; but there is no minister who may not see salvation at work if he will seek

to adapt his ministry to this supreme end. It is a question of aim, of spirit, of personal consecration. During the past three years I have seen many such transformed ministries. Men who had supposed their methods fixed, not only by long custom but by temperament, have been impelled to adopt new methods. They have discarded the essay-sermon and have cultivated the power of appeal. They have discarded merely pulpit-language and have spoken the tongue of the common people. They have taken aim; they have become direct and forceful; they have realized that they were not exponents of theologies, philosophies, and poetries, but the ambassadors of Christ. The result has often been marvelous. They have discovered latent and new powers in themselves. And as they went on adapting themselves and their churches to the realities of life, they have become in the truest sense evangelists. Is there any man who cannot do this, if he would? I do not believe it. And the higher the culture, the broader the view of life, the more effective will be the evangelism. For the work of persuading men to Christ the rarest forms of genius are not too good. But however rare the scholarship or the genius, there will be little joy in their exercise if the heart be not aflame with redemptive passion.

It is because the spirit of evangelism has so potently touched the Congregational church in the past three years that I now plead for organized evangelism. The ideal thing would, of course, be normal evangelism; that is, every minister an evangelist, and every church an evangelistic center. But even were this so, there would still be a need for organized evangelism. What do I mean by the term? I mean first the creation of a powerful body of men who recognize the supreme need for propagandist endeavor. We need a statesmanlike scheme of universal conquest. Hitherto there has been no statesmanship. Many excellent things have been done, but in a curiously haphazard fashion. We want a definite policy, a strategy, a plan of campaign. The first step to this end, in my judgment, is the creation of a body of men of the highest intelligence and sagacity, who shall recognize evangelism as the supreme need of the time.

Such a body must not consist wholly of ministers, as was the case with the National Committee appointed at Des Moines. We need the counsel and direction of the laity. This is obvious;

but if reasons must be given, one of the chief reasons is that the laity are often much more keenly aware of social conditions than the minister. In any case it is clear that it is both the right and the duty of the laity to take part in such a movement. And for reasons equally obvious such a board of evangelism should be separate from any other organization. If the cause of evangelism is relegated to a department of some existing organization it will miserably fail. It will be robbed of the power of initiative; it will be lost under the pressure of other interests. What is really wanted is an inquiry into the religious conditions of the country, and this can only be attempted by a committee devoted to its own special task. The inquiry to be successful must be patient and thorough. There is grave danger that the country may drift into the paganism of spirit and conduct which always threaten prolonged material prosperity. Unless this danger is recognized, unless the situation is studied, unless we are sufficiently aware of it to create a body of men who will devote themselves to its remedy, we can hope little for the cause of evangelism. Congregationalism has multitudes of loyal adherents who perceive the problem, who are eager to attack it, and it is to such men we must look for service and devotion in the present crisis.

The first act of such a body would be the creation of a great campaign fund. The next would be the selection of men specially qualified for evangelistic work. These men would be recognized as the missionaries of the church. They should not be left to find their support in the free-will offerings of the people, but should be supported from the central campaign fund. The committee might also make use of the service of pastors in churches specially fitted for the work for such periods of time as could be spared from their pastorates. With such a body of workers every winter would see a great campaign in progress among the Congregational churches, and the reflex action of the work would be incalculable in its effect on the ideals of the entire denomination.

This is but the briefest hint of what might be done. It has already been done among other religious bodies. If it be replied that the spirit of Congregationalism is against such federated action, then so much the worse for Congregationalism. Individual liberty is good, but it becomes mere license when it

objects to the federation of a vast body of Christians for a common object. For my own part I believe that the day of unsocial autonomy in the Congregational churches is fast passing. We must learn to recognize ourselves not as churches, but as *a church*. We must act as one army, trained for conquest, not as a series of guerrilla chieftains. And we can do it. By the application of a little common sense, by adaptation to the facts of the times, by a vivid perception of the need for propagandist effort, we also can take our place among those great religious forces which shape the future of the republic. In organized evangelism we have our opportunity. In no subject is there such interest; towards no object are men prepared to give more generously. We shall fail indeed, fail grievously and disastrously, if another three years should pass without some successful effort to permeate the entire church with the evangelistic spirit, and to establish evangelistic effort as the supreme aim of our existence.

STATEMENT OF THE AMERICAN BOARD.

NOTE. — As the annual meeting of the American Board for 1907 was held in connection with the National Council, no statement was presented to the latter body such as has been made heretofore. The following paper, made up largely from reports presented at the annual meeting of the Board, will serve to indicate the condition and prospects of the churches' foreign missionary work at this time.

The outstanding event in the history of the American Board since the last National Council was the centennial celebration of the Haystack Prayer-Meeting in connection with the annual meeting of 1906. The exercises at North Adams and Williamstown kindled a fresh missionary zeal in the churches; a new note of courage and expectancy has ever since been heard. The special financial campaign, culminating at that meeting in the wiping out of a burdensome and depressing debt, brought an enthusiasm to the constituency of the Board which has not waned. A natural but slight reaction from the extra giving of that year, an enforced increase in expenditures, made necessary in part by the added cost of living on mission fields, together with disturbances in the financial world just as the year was closing, have resulted in somewhat of a deficit once more. Such an outcome, though regretted, is not viewed with alarm, because it is felt that there are clear signs that our constituency is widening and that their purpose to maintain the work is growing steadier and stronger. Two new factors in the situation at home claim attention as we look out into the future. They are the Laymen's Missionary Movement and the Apportionment Plan of Church Contributions. We consider both to be timely and to promise well.

LAYMEN'S MOVEMENT.

We may consider the new interdenominational movement among laymen as the direct fruit of our Haystack Centennial. Early in our preparations for the meeting at North Adams and Williamstown it became apparent that some celebration of an undenominational nature was desirable. The suggestion of such

a meeting in New York City in November arose from our Board, and all the arrangements were entered into with our hearty coöperation. The meeting, although offering a remarkably rich program, did not attract as large numbers as was hoped for. The significant thing, however, was that it was made the occasion for a gathering of business men, out of which sprung the Laymen's Missionary Movement. The original suggestion of this new agency was from one of our Congregational laymen of Washington, D. C., Mr. John B. Sleman, Jr., and the American Board was honored by the selection of Mr. Samuel B. Capen as its president. It is not necessary here to go into details as to the plans for this organization, the less so as its merits and possibilities are to be set forth in connection with the program of this meeting. But the Prudential Committee and officers of the Board desire in this report, as they have already by resolution, to welcome the movement as a providential help at the opening of the new century of modern missions.

APPORTIONMENT PLAN.

We welcome also the plan for a better recognition and distribution of the financial obligation of the churches towards the foreign work. The National Advisory Committee, after carefully surveying the entire field of Congregational benevolent enterprise, recommended to the churches the raising of \$2,000,000, of which the American Board should receive \$860,000. This, with the estimated sum from legacies, etc., would give a million dollars a year. Our quota, with the sums for the other benevolent societies, was apportioned, not as a tax, but as a fraternal suggestion, to the various states through their associations, with the request that they in turn in some appropriate way apportion to the local churches. In many states this was done, and we hope the returns, which cannot be tabulated until after January 1, 1908, may prove that the plan has been immediately beneficial. Unfortunately a number of the states were unable to take action in time for the plan to be set to work this year. The way would seem to be open for the apportionment to be generally adopted for 1908, and we shall watch the outcome with great interest.

So far as we know the churches quite generally favor such a definite and fair distribution of responsibility. Certain obvious

dangers, such as too great reliance upon elaborate method rather than upon spiritual motive, over-riding the autonomy of the local church, limiting rather than freeing the spirit of benevolence, should be avoided without difficulty, and the plan prove a real instrument of the Spirit.

These two new factors we rejoice in. They help encourage us for the future. There are other signs of promise among the churches, but we would remind ourselves with each passing year that the hope of this great enterprise is not in human contrivance or aims, but in the unchanging promises of God and the help of the ever-present Christ. Our true source of strength is not difficult to find. It is not far away or of doubtful value. We may say to ourselves, on the home side of this work, as we do to the people of other lands to whom our missionaries go: "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach."

Turning to the foreign field where the missionary work is being done, it is the simple truth to say that an astonishing advance has been made within the last three years in the sphere of our opportunity and in the effectiveness of our work. It is not only that more territory is open than ever before, but that in access to men's hearts and in closeness of touch with the conditions of life on several fields, real and large gain has been made.

This is preëminently true in reference to the nations in the far East, China and Japan. Yet while mentioning these countries we are freshly reminded of the great advance in India and Turkey. In Africa special obstructions have been put in the way of progress through the interference of government officials with the work of our missionaries. Yet even there the outlook at present is hopeful. Persistent effort has induced the Turkish government to extend further rights to our missionaries, — rights heretofore promised by treaties but largely withheld. The steady persistence of our missionaries, aided by the good offices of our government, has prevailed upon the Porte to recognize the rights of Americans in matters relating to the holding of property and the prosecution of their legiti-

mate work. In Japan the Kumi-ai churches have taken upon themselves most resolutely and self-denyingly the work of self-support, with only temporary aid from the mission, leaving our American missionaries free to prosecute work in hitherto unreached sections. It is almost impossible to speak in sober terms of the transformation that has taken place in China since the outbreak of 1900. Idolatry has lost its hold and hostility to foreigners has to a great extent ceased. Western learning, though it be in a Christian form, is welcomed; the temples are being used for schoolhouses, and altogether the way is opening for the coming of the Lord.

The figures that we are able to give do not by any means present the extent or value of the work accomplished. Fountains of spiritual life and health have been opened in many lands, through which the grace and power of God are reaching, not a few people here and there, but literally millions of souls of many races and tongues.

We can report that in addition to the 572 sent from this land into these foreign regions, there have been raised up on mission ground 4,145 native agents who are coöperating in this work of evangelizing the nations. They are preachers, evangelists, teachers, catechists, and Bible-women, trained in our schools and doing effective work. Numerically this native force is seven times greater than that sent from America. There are 580 organized churches and over 1,700 places where Christian worship is regularly maintained. These churches have an enrolled membership of 68,952 communicants, to which were added on confession the last year 6,331, an average of over ten members to each church. In the thirteen theological schools there are 172 students for the ministry. In our fifteen colleges there are over 2,600 students. In 113 schools of higher grade there are over eight thousand pupils; of the lower grades there are 1,241 schools; so that there are under instruction in schools of all grades a total of 65,152 scholars.

The medical work done in our missions is most beneficent and effective in meeting both the physical and spiritual needs of the people. A notable feature in the reports of the year is the amount contributed by the native Christians, in almost all cases out of their poverty. With little money in their possession, and often scantily supplied with needed food and

raiment, these Christian communities have given \$226,271, a larger sum than ever before. This sum is more than two thirds of the amount contributed directly to the treasury of the American Board from churches and individuals in this country. Is there any fact in missionary reports more striking and more animating than this? God be praised for what he has done through the instrumentality of this Board and of these coöperating agencies. We gratefully and humbly recognize his hand in all that has been accomplished, yet we are constrained to remind ourselves that the fields from which we report are not provided for as they should be. With perhaps two exceptions these twenty missions of our Board are pleading for reënforcements of men and women; without any exception at all these missions are loudly pleading for additional supplies of money. No one can deny that these calls are reasonable and ought to be met. Our battle line stretches out widely, its strategic positions are wisely chosen, the forces are brave and courageous, and the battle is on. But, alas! the line is so thin, gaps are everywhere along the way, and in no place is the force adequate to the need. When we would inspire ourselves as Christian soldiers we are wont to sing,

“ Like a mighty army moves the Church of God,”

but when we soberly reflect, we see that this is poetry and not fact. Our division of this army sent forth to conquer the pagan and Moslem world numbers but little more than half a regiment of soldiers, and the supplies for the maintenance of our battalion are not sufficient to make the service fully effective. If within the near future we could have two or three score more missionaries and the million dollars asked for, we could sing of the onward movement of God's army with more of truth and more of enthusiasm. This we can do if we will. May God give us the will. Then shall we carry the banners of Him we serve unto full and glorious victory.

TRIENNIAL STATEMENT OF THE CONGREGATIONAL CHURCH BUILDING SOCIETY.

REV. CHARLES H. RICHARDS, D.D., SECRETARY.

The last half century has seen a steady increase of denominational consciousness among us. There has been a growing disposition to speak of ourselves as the Congregational Church, instead of "the churches," as was the custom of our fathers. And there has been a growing recognition of the fact that God has a great and important work for us to do as one of the great Christian bodies charged with the momentous task of keeping this republic Christian that it may be a mighty power to evangelize and transform the whole world.

In the remarkable development of denominational life, the Congregational Church Building Society is glad to feel that it has been an important factor. Mutual help in church building is a very tangible evidence of practical fellowship. This has given our society, which has this for its main work, a unique influence. Every house of worship toward whose erection the whole sisterhood of churches has lent a hand is visible proof of "the tie that binds." Every home for a pastor into whose walls the sympathy and loving helpfulness of hundreds of Christian friends have been built by their gifts is a splendid object lesson of the team-work of a denomination. Like our sister denominations, we have found this fellowship in church and parsonage building a great aid to church extension. It has saved many churches from death, and has greatly helped to develop our power for world-wide service.

FIFTY YEARS.

It is just fifty years since this society made the first grant from its treasury. It was an appropriation to the little, struggling First Church in Omaha, which has since returned it to our treasury many times over. The society had been organized as the American Congregational Union four years before, in 1853, but had not been able up to that time to get money enough

to aid a single church — only enough to keep the machinery moving. It had, however, disbursed two special funds, — the Albany and Forefathers' funds, — helping to erect 254 churches. But in 1857, 59 churches sent in \$2,384 to our treasury, and the trustees began to put the finishing touches on houses of worship for needy churches that sought their aid. From that day of humble beginnings to last year, when 3,016 churches sent in their fellowship offerings, and the total income was \$296,078, a half century of remarkable growth and usefulness intervenes. It seems wise to count up some of the permanent gains of the half century.

DEVELOPMENT IN THE CHURCH BUILDING SOCIETY.

The society is glad to record a great expansion in its own work. It has grown from the weakness of childhood to the vigor of maturity.

From the first this society has kept in mind the Christian motto, "Bear ye one another's burdens." It has called upon the strong to put their strength at the service of the weak, and summoned all the churches to fraternal helpfulness toward the neediest. That cry which came out of the West in 1852 from little bands of pioneers on the frontier, "Help us build our churches or we perish," has kept coming and with increasing urgency. It has been met and matched by the generosity of the churches through this society.

Since 1852, including the Albany and Forefathers' funds, which marked the genesis of our work, there have been erected by our aid 4,881 buildings for church use, of which 1,019 have been parsonages and 3,862 have been houses of worship. This is a very large proportion of all we have in the entire country. The growth we have made would have been impossible without this assistance.

Nobly have the churches and individuals responded to the appeals of their young and struggling sister churches by generous gifts. In the first four years of our society's work, including the Albany and Forefathers' funds, there was raised for this work \$80,519. The growth in income by decades of the half century since 1857 is shown by the following statement:

1857-58 to 1866-67.....	\$238,537
1867-68 to 1876-77.....	504,022
1877-78 to 1886-87.....	697,840
1887-1897	1,434,323
1897-1907	2,453,057

The steady increase in income for this work is gratifying. Including what we have received this year, the total amount which has been gathered and put into this work of practical fellowship is more than five and a half million dollars.

It is estimated that the value of the property held by the churches to which this society has given the helping hand, many of which could not have maintained their existence without our aid, is not less than twenty million dollars.

OUR BEST TRIENNIAL.

The four triennial reports to the National Council preceding this have each stated that the triennium reported was the best in the history of the society. Monotonous as the reiteration may be, we must repeat it now. The three years we now report are the best we ever had. We have received for the work during this period, \$788,553, an average of \$262,851 a year. This is a gain of \$63,498 over the previous three years.

In addition to cases left over from the previous year, we received during the last triennium 624 applications asking for \$727,005. The board was able to vote grants, church loans, and parsonage loans to the number of 600, amounting to \$638,347; 562 of the appropriations, amounting to \$604,616, were paid during the three years, the churches having reached the point where they could call for the money voted for their aid.

We have helped to build 301 churches and 115 parsonages, nearly two churches a week, and a parsonage every nine days. And about three hundred and fifty churches are in eager correspondence with us: some working hard to complete their part of the work so that they can get the grants and loans voted to them; some awaiting the action of the board on applications now in the office; 84 asking if they can get help if they build the greatly needed parsonage; and 164 paving the way for sending the formal application for aid in building the absolutely necessary house of worship. There is a mighty stir of vigorous

life in the churches, and we have hard work to keep up with it.

IMPROVEMENT IN METHODS.

In the early years of this society the main thought was to give the little churches money enough to put a shelter over them, and for many years all the aid given was by grants. The contributions sent by churches and individuals constitute our Grant Fund. But after twenty years it occurred to those in charge of the work that the stronger churches could often take the aid they needed as a loan to be repaid in regular annual instalments.

So there was created a Church Loan Fund, from legacies and large special gifts, which goes out to help the churches meet their crises, and comes back after five years to go out again to some other churches. It thus forms an endless chain of beneficence. This is of special service in cities, where some of our most important work is done. The home missionary churches, however, cannot carry a loan, as a rule, so that a very large proportion of the churches we help must receive grants, which are not to be repaid like loans.

For nearly thirty years only two parsonages were built by the aid of this society because there was no special fund for the purpose. But in 1882 the Parsonage Loan Fund was started under the inspiring leadership of Dr. Cobb, and the five-year loans from this source have proved of inestimable benefit to both pastors and churches.

PROTECTION OF FUNDS.

At first the only protection to the denomination of the gifts of the churches to aid in church building was a simple agreement on the part of the receiving church that in case of failure to maintain its work as a Congregational church the money should be refunded to our treasury. But this was found to be a very inadequate security. Trustees die; sometimes the entire personnel of a church changes; church records are poorly kept; and the obligation was sometimes forgotten. Considerable Congregational money was lost under this method. Thirty years ago it was seen that the only adequate protection was by means of a lien upon the property, pledging it in legal

form for the return of Congregational gifts from sources outside of the church itself in case of failure. All our grants and loans since that time have been protected by mortgages or trust deeds, and the loss has been reduced to almost nothing. We still hold many of those old "agreements," and hope the churches will fulfill their promise should it be necessary to give up the work. But under our present system we know that the gifts of the churches have absolute legal protection.

From our records it would appear that we still hold 244 of these agreements, protecting as best they may, \$246,920. Three hundred and twenty-nine of the old agreements, given for \$207,428, have been released, sometimes because of the return of the money and sometimes because of the death of the church, when we got back what we could.

Since 1877 we have taken 2,525 grant mortgages, 675 church loan mortgages, and 991 parsonage loan mortgages. One thousand six hundred and seventy-five churches have returned to our treasury, by contributions or instalments on loans, as much as they received or more, and their accounts are closed on our books. We have released 1,458 mortgages for \$878,057, because of the closing of the accounts on the return of the money.

Our live mortgages which are still in force are:

2,139 Grant Mortgages	{ For Grants, \$1,219,205 } { For Specials, 661,295 }	\$1,880,500
368 Church Loan Mortgages for.....		875,380
226 Parsonage Loan Mortgages for.....		162,008
Total, 2,733 Mortgages, protecting.....		\$2,917,888

We also hold deeds to 5 parsonages and 46 churches, into which we had put \$69,576.

In addition to this, we are holding in trust, and carefully safeguarding for the denomination, our Annuity Fund, our Ricker Fund, and the Guaranty Fund, together with our bank balance, which make a total of \$207,457. If we reckon the old agreements at their face value, it appears that we are thus protecting for the denomination not less than \$3,441,841. These are some of the substantial gains of the half century. They are

tangible assets which provide the capital for still larger gains in future.

SPIRITUAL GAINS.

After all, the spiritual gains of the denomination are of greater importance than the material. Any careful student of the life of our churches will see that in fifty years we have made progress here which matches the advance of the modern world in other things. There is a wider and clearer outlook upon life as the result of modern knowledge; there is a readjustment of religious thought to accord with the new conception of God's method in the universe which science has brought to light; there is a new apprehension of the meaning and value of the Bible and a fresh enthusiasm in its study; there is a new understanding of the Church as a working force and not a sleeping-car nor a hospital, and a new idea of its social mission, touching life at every point, to uplift and ennoble it; there is a new passion for evangelism kindling in the churches a Pentecostal fire of holy determination to win men to a better life; there is a new sense of world-brotherhood, and an eagerness of missionary purpose to reach out helping hands to the neediest and lowliest of our race around the globe; there is a new organization among young people, transforming them into an army for Christian service, and among men to make them work more efficiently for their fellows; there is the rise of laymen to do their full share in the church, and to participate in the leadership of the Christian host; there is a new sense of stewardship, so that all classes are learning the joy of giving, as our increasing benevolences show, and so that the rich count it shame not to use their wealth for the betterment and blessing of their fellow-men, with the result that schools, colleges, hospitals, libraries, and churches are rising as never before. It is a good time to live in, and in these splendid spiritual gains our churches have made remarkable progress in the last half century.

A LARGER WORK BEFORE US.

These material and spiritual gains, taken together, splendidly equip us for a more remarkable advance in coming years. Whether we unite with other denominations, as some hope; or whether we remain, as hitherto, the chief exemplar and

champion of the Pilgrim faith and polity, as others prefer, we are in better condition than ever before for larger work and growth. We ought to desire more growth, for growth means more power for Christian service. Not a dollar for mere sectarian ambition or vainglory should be our motto, but thousands of dollars for those agencies which are helping to make a kingdom of heaven on earth. Our churches have nobly come up to the mark of nearly a million dollars a year for foreign missions; not one cent less should they give for that work. But it is high time to take up the homeland work with a like earnestness and energy. More churches, more men, more money, more push, more Christian patriotism in every pastor and church — these are our need to-day.

TRIENNIAL STATEMENT OF THE CONGREGATIONAL EDUCATION SOCIETY.

REV. EDWARD S. TEAD, SECRETARY, BOSTON, MASS.

The Congregational Education Society has, during the last three years, aided five colleges, nineteen academies, eleven mission day schools, one training school for foreigners, and the Foreign Departments of the Chicago Theological Seminary.

These institutions are situated in Massachusetts, Illinois, Kansas, Wisconsin, Minnesota, Nebraska, Missouri, Utah, North Dakota, South Dakota, Arkansas, Alabama, Florida, Oklahoma, and New Mexico.

Five hundred and fifty-seven students in colleges and theological seminaries have been assisted to the amount of \$26,946.

The permanent student aid fund is \$151,677.

The permanent general fund is \$111,255, making a total of \$262,932.

The total receipts were \$396,213.

The financial column in the Year-Book marked "Education" (which does not mean Education Society) shows that large sums of money given to educational work pass directly to the institutions. The society would like to be the agent in transmitting such Congregational gifts.

The society respectfully lays before our churches the need of larger resources in carrying on its important work.

Educational work is expensive. The cost of buildings, school furnishings and apparatus, the salaries of teachers, all require larger outlays year by year to maintain the schools at the required standards.

The society also calls attention to the opportunities for enlarging its usefulness.

1. Montana, Wyoming, Texas, Idaho, Indian Territory, Utah, Arizona, Nevada, New Mexico, Northern California, have at present no colleges affiliated with our denomination, with the exception of Texas, where there is a college for colored

youth. In some of these sections movements should be inaugurated looking to the planting of colleges.

2. The new interest in the South as a field of Congregational activity means that the Education Society will have an important mission in reënforcing the Congregational Home Missionary Society, which is now undertaking a forward movement in that region. Such coöperation has already been sought.

If Congregationalism is to make a name and place for itself among the whites of the South it will have to erect its colleges and academies, to furnish intelligent pastors and constituency which give to Congregationalism its right to be. A leading pastor in one of the large cities of the South, and belonging to another denomination, recently wrote, saying: "The type of religious life and thought found in the Congregational church is needed in the South and needed badly."

3. The society faces a new and urgent call from New Mexico for industrial training. Such a school, offering the ideals of a Christian home, is greatly needed to complete the system of day schools now operated by the society. Eleven thousand dollars, one half of which is already in hand, is needed for a beginning.

4. The most picturesque appeal comes from Cuba. The American Board will not enter that island. The Congregational Home Missionary Society is already there, but those on the ground say that their work is limited because of the lack of educational facilities.

The other denominations have placed schools beside their churches. Congregationalists will have to do the same if they mean to remain in Cuba. The society will answer this appeal and coöperate with the Home Missionary Society if the churches will respond.

5. The awakening of our churches to the needs of incoming foreigners demands action on the part of the society, and already a Bible Training School for Finns has been opened in Revere, Mass., but provision should be made for the higher religious training for the Latin races, and the initiative in this movement properly belongs to the Education Society.

In view, therefore, of these five appeals the society finds itself facing a need of enlargement such as it has never had in its history. It finds itself ready, by the traditions and heritage of

Congregationalism, and by its organization, to take up the new work thus offered.

The society should be supplied with ample resources as would enable it to extend a helping hand to those who desire to found colleges or training schools, or which would allow the society itself to found the institutions and foster them until a sufficiently strong local interest could be aroused to carry them. The society asks, therefore, for more liberal treatment from the churches and is confident that the denomination is ready to endorse such forward movements for native land and the kingdom of God.

AMERICAN MISSIONARY ASSOCIATION.

REPORT OF THE EXECUTIVE COMMITTEE FOR THE YEAR
ENDING SEPTEMBER 30, 1907.

GENERAL SURVEY.

The problems which confront this Association have received an unusual share of popular attention during the past year. The race problem has, indeed, become universal. Not in this country only, but in Europe, Asia, and Africa, the relation of the races, especially the relation of the more advanced to the more backward races, has become a subject of grave concern. The expansion of commerce and the extension of colonial systems have brought the most diverse peoples into close proximity, awakening slumbering nations to self-consciousness and self-assertion, and arousing prejudices and mutual resentments which threaten the peace of the world. Out of all this it is inevitable that new adjustments must come. What these shall be, and how they shall come, are the most portentous questions before the civilized world to-day. Will the Christian nations, with whom rests the solution of these problems, cling to the old methods of repression and selfish exploitation? Or, will the new sense of moral responsibility which is beginning to mark the dealings of the stronger toward the weaker races create new policies of action, by which the stronger shall *help* the weaker and bring them forward to a new estate? Shall it be the policy of Leopold or of John Hay? Put in that form, the question answers itself. The conscience of Christendom recognizes the brotherhood of man, seeks justice for the oppressed, and carries a burden of obligation in behalf of those who have fallen behind in the progress of the world. The hope of the future lies in the triumph of this purpose.

“ Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is;
Greater than anger
Is love, and subdueth.”

With the growth of this sentiment of humanity there has also been a deepening conviction of the organic unity of the human race. The latest science refuses to speak of races of men. It knows but one race, the human race, within which are ever changing varieties, now inferior, now superior, but lacking any inherent or abiding quality which permanently separates them from each other. Almost the last strong book on the subject by a celebrated French scholar has this for its last word: "The conclusion forces itself upon us that there are no inferior and superior races, but only races and peoples living outside or within the influences of culture." Applying this scientific principle to the international relations of the present day, he asserts, that "Peace among peoples, and the crown of such a peace — the vast solidarity of mankind, the dream of the future — can only triumph when founded on the conviction of the organic and mental equality of peoples and races."

In our own country this for some would be a hard doctrine. And yet there are gleams of light and rays of hope even here. A Southern lawyer said recently in the South, while discussing the negro question, "In the Declaration of Independence Mr. Jefferson wrote, 'all men are created equal.' That is to say, not equal in exterior circumstances, nor in physical or mental attributes, but equal in the sight of God and just, human law, in the inalienable rights of life, liberty, and the pursuit of happiness. Americans want no recantation of that doctrine. It is the political corollary of the Christian doctrine of justice and the Fatherhood of God. Let it stand; as one of those ideals that have done more to lift up humanity and to build up civilization than all the gold from all the mines in all the world."

If such sentiments as these were universal the word and work of this Association would have free course, and the greatest barrier to the progress of a backward and dependent people would be removed out of the way. To quote from an editorial in our own magazine, "Were it not for the inability of the larger-minded and clearer-visioned white people of the South to secure the support of popular opinion there, the problem of two races living in necessary juxtaposition would be more readily solved. As it is, those who plead for justice and righteousness toward the colored people find themselves seriously handicapped by the political influence of those who have the votes. Demagogism

and prejudice stand hand in hand to challenge the liberty of fair discussion and hedge the utterance of nobler minds with difficulties." The political campaigns in some of the southern states during the past year have given abundant evidence to the truth of this assertion and have depressed many. But at the same time it is also apparent that better and wiser counsels are beginning to prevail. The South is demanding for itself a new leadership. The distinguished president of a southern college recently ventured the assertion that "the day has forever passed when the builders of the South will applaud the voice of strife, when they will have pleasure in sectional hatreds, and when they will admire the demagogue. What the South needs and what it wants to-day," he says, "is leadership that fully interprets the soul of progress. The new type of leadership that the South demands will have to stand for justice to all men, regardless of color or condition."

This we firmly believe; and in this faith we press on in our work of evangelization and education among the needy peoples of the land, confidently looking for the support and coöperation of all good men everywhere. The record of the past year is full of encouragement, and the "signs of the times," as we read them in the more advanced thought and the higher life of this and other lands, testify to the presence of God's Spirit in the hearts of men and give promise of the coming of a better day.

THE SOUTH.

EDUCATIONAL WORK IN THE SOUTH.

Schools.

Chartered Institutions	6
Theological Seminaries	4
Normal and Graded Schools.....	44
Common Schools	23
Instructors.....	551
Pupils.....	15,406
Boarding Pupils	2,504

Pupils.

Theological.....	142
Collegiate.....	189

College Preparatory.....	458
Normal.....	1,835
Grammar.....	3,327
Intermediate.....	3,433
Primary.....	5,524
Music.....	1,128
Ungraded.....	414
Night.....	193
	16,643
Counted twice.....	1,237
Total.....	15,406

White Schools.

(Included in the above.)

Number of Schools.....	9
Number of Instructors.....	88
Number of Pupils.....	2,260
Boarding Pupils.....	550

Our southern schools last year numbered 77, of which 44 were schools of secondary grade with normal and industrial departments, and 6 were chartered institutions in which a more advanced culture was added to the secondary courses and the normal and industrial features were more highly developed. We had also four theological schools, two of them connected with our higher institutions. In these 77 schools were gathered 15,406 pupils under 551 teachers. These schools, white and colored, hold strategic positions in the states extending from Virginia to Texas.

With the opening of the school year, Dr. H. Paul Douglass entered upon his duties as superintendent of education in the South. He has been able to visit all of our principal schools, with one or two exceptions, and has everywhere been most cordially welcomed. His first attention has been given to our large secondary schools, in city and country, the most of which have long felt the force and accepted the truth of the Bushnellian dogma, "Obligation not measured by ability." His

most urgent plea is for the enlargement of the plants of these schools, including new buildings and grounds, with increased facilities and additional teaching force for specialized work. He is giving much attention, also, to the more perfect adjustment of industrial training to the curriculum of the schools as a part of education, and considerable advance has already been made in this direction.

Negro illiteracy in the southern states ranges from 38 per cent to 61 per cent. In at least one state the public instruction for colored children does not go beyond the fifth grade, and in most of the states the school year covers four months or less. School buildings are usually rude, frequently without desks, with few books and sadly incompetent teachers. In rural districts — and the population of the South is 85 per cent rural — these conditions are generally prevalent. To provide better teachers for these schools, and to provide better and more advanced schools for at least a few of these children, is the effort of this Association. Thirty-seven of our 44 normal and graded schools in the South are for the colored people. Eighteen of these, together with all of the 23 common or elementary schools, are taught by colored teachers. Thirty of them are in whole or in part maintained from the income of the Daniel Hand Fund. The Daniel Hand Fund is held in trust by the Association “for the education of colored people in the former slave states,” and the income is applied by us in accordance with the will of the donor to the maintenance of schools and to individual student aid. It is only by means of this princely charity that we have been able to extend our system of schools and to furnish the opportunity for an education to hundreds of aspiring youth.

The past year has been a significant one in the history of our chartered institutions. Fisk University has had a year of great prosperity. Its new department of applied science, the current expenses of which are supplied by the trustees of the Slater Fund, has greatly strengthened the institution by its provisions for technical training. Talladega College has celebrated its fortieth anniversary. President Nyce, after a brief but brilliant administration, has resigned the presidency to reënter the pastorate. Talladega still waits for the much needed donations to build its “Andrews Hall” for theological students and its hospital for the nurses’ training school. Touga-

loo University is overflowing with students, notwithstanding its large, new "Galloway Hall," dedicated last winter. Straight University continues its good work. Tillotson College has taken on new life and hope, and appeals loudly for a much-needed addition to its group of buildings.

Your committee is anticipating a general advance in our mountain school work during the coming year. Conditions are changing rapidly in the mountains, and educational readjustments are necessary to meet the requirements of the new era. Twenty-five years ago this vast mountain region was little known by the outside world, its wealth of forest, coal, and iron was unappreciated, its people were isolated, poor, and neglected, illiteracy was almost universal, and the brave and hardy stock of mountaineers of our own blood and lineage was shut out from any share in the general progress and prosperity of the nation. There are many spots still untouched by modern influences. Large portions of the country must ever remain secluded and difficult of access. But the tide of modern enterprise and ambition has moved steadily through its deep valleys and over its broad plateaus and has brought new life and new hopes. Railroads have been built, thriving villages have sprung up, schools have been established, homes have been improved, wealth has been developed.

Under such circumstances a readjustment of missionary effort often becomes imperative and inevitable. A self-reliant people, when they have once learned to do for themselves, wish to be independent and as far as possible maintain their own institutions. During the past year one of our important mountain schools has for this reason been transferred to the care of a local board of trustees and united with another institution. Williamsburg Academy, more recently known as Highland College, was the oldest of our mountain schools. The good it has accomplished is incalculable. It was the first school in the county, and it shone out as a light in a dark place. It transformed the intellectual and moral conditions of the people, aroused public spirit, and stimulated enterprise. This is the history of many a northern school in that mountain country. But in this case, inspired by its influence, another school soon grew up by its side, representing more fully the prevailing religious sentiment of the locality. The two schools became

rivals, and for years have been in sharp competition. As both schools developed and advanced to the college grade, the expense of their maintenance greatly increased and the competition between them became the more unreasonable and burdensome, while at the same time they had come nearer together in their standards and ideals. The other school had a strong local backing with large financial resources. When the proposition came from them to unite the two schools they agreed to reimburse us for our investment, to receive representatives of our school on their board of trustees, to continue the majority of our teachers, and to conduct the new institution in a liberal and unsectarian spirit. We did not feel justified in declining their offer. We had practically created another Christian institution, like our own, which the consecrated wealth of the community was able and willing to maintain from its own resources, and so relieve our overburdened missionary treasury. Our work in that particular direction was accomplished.

By this release of funds we are able to meet some of the urgent appeals which come to us for the development of other mountain schools, whose equipment and support are altogether inadequate to the demands upon them. Grand View Institute, in Tennessee, has lost its principal dormitory by fire; new and improved buildings are an absolute necessity; it should have more land for agricultural work and increased facilities for instruction in the manual arts and domestic science. Pleasant Hill Academy is over-crowded and under-supplied. Joppa Institute, in Alabama, has a wide outlook over a neglected region to which it must give a better ministry. Skyland Institute, in Blowing Rock, North Carolina, closed for two years because of lack of funds, is reopened. Brave little Black Mountain Academy, in Kentucky, must have the enlargement it so much deserves. Saluda Seminary, in North Carolina, is planning larger things for itself. Piedmont College, in northeast Georgia, is straining every nerve to secure the hundred thousand dollar endowment which will assure its future permanency, and the Association is now able to pledge ten thousand dollars toward this object. Atlanta Theological Seminary has given full proof of its ministry and hears the call to larger service. Will the friends of the Association give their generous support that

these interests may be advanced, as we hope they may, during the coming year?

We have often wished that more of our friends could see our schools and churches, and judge of the work for themselves. An effort in this direction was made last winter, when a party of ladies and gentlemen chartered a special car and at their own expense visited a number of our southern institutions. The result was more than satisfactory. Not only did they get a new impression of the character and magnitude of our missionary enterprise, they also carried encouragement and cheer to many of our faithful workers in the field, and established sympathetic and helpful relations with the work which will not be forgotten. It is greatly to be hoped that such formal visitations may be often repeated in future years.

CHURCH WORK IN THE SOUTH.

Number of Churches	206
Ministers and Missionaries.....	125
Church Members.....	11,351
Total Additions	1,069
Sunday-school Scholars	13,601
Benevolent Contributions	\$4,983.92
Raised for Church Purposes	\$41,878.88

The number of our Congregational churches in the South is not large, neither are the churches themselves comparable in strength with those of the denominations native to that section of the country. And yet, these churches of the Puritan faith, with their free polity, their traditions of human liberty, their high standards of intelligence and morality and their unsectarian spirit, have a mission of their own and exert an influence altogether disproportionate to either their numbers or their strength. Denominational propaganda has never been the dominant motive in our missionary work, but we have established and maintained many Congregational churches in the South, both white and colored, not only in connection with our missionary schools, but in many places where the need was apparent and the opportunity was given to found a church in the spirit and faith of our fathers. We have now some 200 of these churches under our care, served by 125 missionary pastors.

Several of our colored churches have recently come to entire self-support, and have, by this act, taken to themselves new dignity and strength. Not one of these would return to its former condition of dependence upon others. This movement toward self-support has been encouraged by the action of Conferences and Associations, and has been the most healthful and hopeful feature of the year. Many of our churches are voluntarily assuming a larger proportion of their support, thus making gradual advances from year to year toward complete independence of missionary grants. The Louisiana Association has taken the lead in this good work. A few churches which had only a name to live have been dropped from our list, and their places have been filled by others which give promise of future usefulness and growth.

Our southern white churches are for the most part, but not altogether, in the mountain regions. Special effort has been made during the past year to give new life and vigor to these mountain churches, and the record of some, more particularly those in the valley towns, has been full of encouragement. Our mountain pastors are always held in high esteem and without exception wield a large influence in the community where they serve.

The most noteworthy event connected with our mountain work is the retirement at the close of the year of our faithful and devoted general missionary, Rev. Gilbert G. Walton, and the appointment of Rev. Charles A. Northrop to the oversight of these important interests. Mr. Walton has served the churches with rare fidelity for many years, uniting this service with the superintendency of the Sunday-school work in behalf of the Sunday-School and Publishing Society. It has been thought desirable to have a man who should be able to give more time to the churches, counseling and encouraging them and assisting the pastors in evangelistic services, and also be at liberty at stated seasons to visit the churches of the North in behalf of the work, carrying a vital message of personal experience in missionary service. Mr. Northrop has, during the past two years, interested many of our congregations in the general work of the Association. With this new appointment he will be able to render a twofold service, and, by both practice and precept, promote the interests of the Association.

PORTO RICO.

Schools.....	1
Instructors.....	5
Pupils.....	85
Churches.....	6
Out-stations.....	35
Ministers and Missionaries (white, 8; native, 9)...	17
Church Members.....	481

Porto Rico continues to be an attractive and promising field of missionary effort. The number of our churches and ordained missionaries remains the same as last year, but there has been a decided change in church membership and in out-stations regularly reached by our missionaries and their assistants. Two additional lady missionaries have been in the field. Two or three new churches wait to be organized when another ordained missionary enters upon the work. The mother church at Fajardo has secured a convenient lot of land for a new parsonage. The Church Building Society has provided a substantial concrete building for the church at Humacao, admirably located facing the principal plaza. Permanent work with resident evangelist has been established at Naguabo Playa, La Ceiba, and Piedras. One of the most encouraging features of our Porto Rican work is found in the fidelity and devotion of those who, having themselves received the truth, voluntarily give their service for others in systematic house-to-house visitation and in evangelistic effort. As Andrew sought out Simon and Philip found Nathaniel, so these humble Christians carry the gospel message to their brethren and bring them to Jesus.

Blanche Kellogg Institute at Samturse closed its school term with the month of April, that the ground might be cleared for its new group of buildings, which are now rapidly approaching completion. Instead of the wooden structures originally contemplated, it seemed wise to your committee to build substantially of concrete, as is most fitting in a tropical country, being assured that in the end this will prove to be the most economy. No more desirable site for a Christian school of commanding influence could be found in the island than was selected and purchased some years ago for this school in the attractive suburb of the capital city. The buildings are in the

Spanish style of architecture. "Christian Endeavor Hall" contains the school rooms and teachers' home, and the adjoining "Adams Chapel" will provide for the only religious service in English now held in Samtucee. It is expected that the buildings will be ready for use by the first of November, and the Association most earnestly solicits the three thousand dollars still needed to pay last bills.

INDIAN MISSIONS.

(Including Alaska.)

Church Statistics.

Churches.....	18
Stations and Out-stations.....	57
Church Members.....	1,477
Sunday-school Scholars.....	1,452
Contributions for Benevolence and Church support.....	\$3,129.35
Missionaries and Evangelists (white, 12; native, 30)	42

School Statistics.

Santee Normal Training School, Santee, Neb.

Instructors.....	18
Pupils (boarding, 123; correspondence, 272).....	395

Seventy years ago Dr. Stephen W. Riggs began missionary work among the Dakotas of the Northwest under the direction of the American Board. In 1882 the American Board transferred its Indian missions to the American Missionary Association and they were incorporated with the work we then had in hand. The story of the missions down to the present day is an impressive record of patient fidelity and practical consecration in Christian service. The missionaries now on the field have all of them, with two exceptions, devoted many years to the Indian work. The two veterans among them are the sons of Dr. Stephen Riggs; the two exceptions are sons of missionaries who have joined their father in the work.

The field is now whitening to the harvest. After years of toil the fruit is being gathered. One hundred and seven members were added to the Indian churches during the year and their proportionate growth exceeds that of the Congregational

churches in the rest of the country. More significant still is the advance of these Indian Christians in intelligent character and missionary consecration. The contributions of the Native Missionary Society amount to upward of \$1,000 per year. The society supports several native pastors and out-stations, and is now planning to establish a mission among the Utes, a heathen tribe recently located by the government on the western side of the Cheyenne River Reservation. The Dakota Association of Indian Churches includes seventeen churches with more than forty preaching stations; some of these churches, like those at Grand River and in the Rosebud, consist of several branches united amicably in one church organization and thus form a true Congregational episcopate worthy of imitation. All these churches are on the reservations west of the Missouri River, from Santee in Nebraska to Fort Berthold in northern North Dakota. The Fort Berthold churches are connected with the Dakota Association although of different tribes, — Rees, Gros Ventre, and Mandan, — each of these little tribes having its distinct language. The Crow Indians in Montana have as yet no church organization. The missionary holds regular services at the agency and makes occasional preaching tours. There is at the present time much dissatisfaction and unrest among the Crows, with charges of injustice against the administration of the reservation. This is a great embarrassment to our faithful missionary and makes his position a particularly difficult and trying one.

The allotment of lands in severalty is proceeding steadily among all the tribes, and the time is not far distant when the whole reservation country will be open to settlement and the Indians will be no longer separate tribes, cut off from the rest of the world, but will as individual citizens have their place and portion in the general advancing civilization of the country. This fact imposes unusual obligations upon us at just this time.

Our Santee Normal School is doing efficient work at this critical juncture of affairs. Although at a considerable distance from the center of Indian population, and somewhat difficult of access, it maintains its high standards and exercises a wide influence. Its correspondence school reaches 272 pupils, widely scattered through several reservations. We have special cause for thanksgiving in that Dr. Alfred L. Riggs, after a long and

severe illness, is still able to retain his leadership of this important work. The school at Oahe has been efficiently maintained under Dr. and Mrs. Thomas L. Riggs, supported by private subscriptions.

ALASKA.

The location of our Alaska mission at Cape Prince of Wales is strategic. The thrifty and well-ordered village is a gathering place for the Eskimos from Kotzebue Sound in the north and from Siberia across the Behring Strait. The mission was never more successful and promising than it is to-day. The church services are crowded, the exception being during the walrus hunting season, when the canoes get caught out on a change of wind and have to put ashore on the Diomedes. On Easter Day, 32 adults were received into the church, making a total membership of 216. This church is reported to us by the missionary as "the westernmost Congregational Church in America and the North Congregational Church of the world."

The "industrial plant" of the mission is the reindeer herd. At last reports the herd numbered 2,209 deer, of which 638 are the property of the mission. The remainder, except those belonging to the "Board of Education," are owned by the twenty-five native herders. The sales from the mission herd have, during the past two years, paid all expenses connected with the care of the whole herd.

It is a great gratification to the committee that the Rev. Mr. Cross and his daughter have consented to remain in charge of the mission another year and look after its important and varied interests. An urgent appeal has recently come to us from the pastor of the Congregational church at Nome to send a native evangelist to minister to the many Eskimos in that vicinity.

CHINESE AND JAPANESE MISSIONS.

Missions, about.....	20
Mission workers, about.....	20
Mission members, about.....	1,000
Mission schools.....	21
Mission teachers (white, 25; Chinese and Japanese, 15)	40
Pupils.....	1,966
Number giving evidence of conversion.....	182

The California Chinese Mission has outgrown its name. The new name now proposed is "The Pacific Coast Oriental Mission"; the orientals being Chinese, Japanese, and Koreans, with the possible addition of Hindoos in the near future.

Interest has centered during the past year in the rebuilding of the Chinese Mission House in San Francisco. The undertaking is a great one, but some notable gifts have been received and Dr. Pond is laboring with an indefatigable zeal which in so good a cause should soon be crowned with complete success. The Chinese and Japanese missions and mission schools throughout the state have been well sustained. The Japanese congregation in Oakland has been organized as a branch of the First Congregational Church, with seventy members, and is preparing to build a house of worship. The Japanese of Fresno are building a mission house, and the Berkeley Mission has enlarged its borders. The mission schools have had a larger attendance than ever before. One hundred and eighty-two hopeful conversions are reported. One of the volunteer teachers in a Japanese mission school is a daughter of John Brown of Osawatomie.

A significant feature in the work is its extension into the states of Oregon and Washington. A Japanese evangelist has recently made a tour of the principal cities of these states in the interest of his fellow-countrymen. A Japanese Congregational church has been organized in Seattle, where there are several thousand Japanese, among whom was found a goodly number of members of the Kumi-ai churches of Japan. A Buddhist temple is being erected in Seattle at a cost of \$30,000.

HAWAIIAN MISSIONS.

The Hawaiian Evangelical Association publishes its eighty-fourth annual report with the following dedication:

"To the Congregational churches of the United States of America — who, hearing the call from Hawaii in 1819, responded through the American Board of Commissioners for Foreign Missions with the gift of a band of their noblest sons and daughters to carry hither the gospel of the Son of God, and who, in 1904, when these fair islands, thronged with alien populations, and menaced with the propaganda of Mormon and Buddhist, summoned them to a second campaign of the

Cross, generously commissioned new leaders and voted large appropriations through the American Missionary Association, — this glad record of what God hath wrought is gratefully dedicated.”

In this graceful way do the Christian people of Hawaii recognize our fellowship with them in a common service.

The administration of this work rests with the Hawaiian Association, which furnishes by far the larger portion of the means for its support. We are helpers with them and sharers in their joy. Our appropriation last year was \$8,000, and for the year to come has been increased to \$9,500. Three American missionaries, laboring principally among the native Hawaiians, and some twenty Chinese and Japanese evangelists, working among their own people in the various islands of the territory, are assigned to the American Missionary Association under the grant made. A fourth ordained missionary provided for by us is to be sent out for special service in Sunday-school work during the coming year.

Mid-Pacific Hawaii has become the meeting point of the Occident and the Orient. Here as perhaps nowhere else in the world are gathered the representatives of the most diverse civilizations. Thousands of children of Asiatic and mixed blood are in training for American citizenship. The contest between Christianity and paganism is being waged for the possession of their fair islands, which now lie within our borders and are under the protection of the flag of our common country.

FINANCIAL.

The receipts for current work of the year ending September 30, 1907, were \$417,738.69, and the expenditures were \$404,777.26. Amount paid on the debt, \$12,961.43. Debt balance at the beginning of the year, \$67,912.61. Debt reduced to \$54,951.18.

The donations from churches and individuals were \$204,539.31, an increase of \$21,731.23 over the previous year. The estates were \$125,198.90, a decrease of \$21,909.81.

Besides these receipts, securities have been received from the estate of Elizabeth C. Bacon and from the estate of Anson Chappell, inventoried at a total of \$31,709.00 — which, as fast as they are sold, will be reported in current receipts.

RESERVE LEGACY PLAN.

The Reserve Legacy Plan of apportionment of legacies over a period of years has secured a more uniform support from the beneficence of persons who have remembered the Association in their wills. There has been reserved for the new year \$37,-898.35, and for the succeeding year \$37,898.35.

THE CONDITIONAL GIFT PLAN.

Your committee heartily commends the Conditional Gift Plan. It is proving very satisfactory to individuals who wish in their lifetime to make donations to the Association and to receive annually, in semi-annual payments, amounts which would be equivalent to an income from safe and secure investments. This plan relieves the donors from care and anxiety and they have the satisfaction of knowing that their donations are placed in the treasury of the Association. These conditional gifts, as they become available, are apportioned over a period of three years, one third of the amount being available for current work each year, the same as that of the Reserve Legacy Plan. The amount transferred to donation account the past year was \$9,479.30. There was released during the year \$27,000, one third of which, \$9,000, was credited for current work of this year, and one third for 1907-8, and one third for 1908-9. The amounts in Conditional Gift Account September 30 were \$191,991.56.

Your committee has invested these gifts in interest-bearing securities during the life of the donors.

THE DANIEL HAND EDUCATIONAL FUND.

The Daniel Hand Income.

There has been received as income from the Daniel Hand Fund for educational work among the colored people in the South the sum of \$75,864.35, which, with the balance of \$4,995.08 on hand at the beginning of the year, made a total of \$80,859.43. There has been expended the sum of \$75,617.98. Balance in hand and appropriated, \$5,241.45.

ENDOWMENT FUNDS.

There have been received during the past year the following funds:

The Mrs. P. A. Livermore Fund.....	\$1,350.00
Income for the Pleasant Hill Academy, Tenn.	
The Brown Fund, additional.....	50.00
Income for colored people.	
The Clara E. Hillyer Fund.....	50,000.00
Income for general work.	
The Joseph K. Brick School Fund, additional..	5,625.91
Income for Enfield, N. C.	

SUMMARY OF RECEIPTS FOR THREE YEARS.

Three years have passed since the Association met with the National Council, and your committee has thought it desirable to include in its report a summary of the receipts and expenditures during the past three years as follows:

AMERICAN MISSIONARY ASSOCIATION,

CONGREGATIONAL ROOMS, 287 FOURTH AVE., NEW YORK, N. Y.

SUMMARY OF RECEIPTS AND EXPENDITURES FOR CURRENT WORK FOR
THREE YEARS.

Receipts.	1904-5.	1905-6.	1906-7.	Total.
Donations.....	\$161,548.08	\$182,808.08	\$204,539.31	\$548,895.47
Estates.....	106,047.97	147,108.71	125,198.90	378,355.58
Income.....	7,098.16	7,071.42	8,568.31	22,737.89
Income, Talladega.	4,000.00	4,000.00	4,000.00	12,000.00
Income estate Julia E. Brick.....		(Two years.) 14,796.54	7,335.98	22,132.52
Tuition.....	57,578.01	57,542.46	63,596.19	178,716.66
Slater appropriation,	5,900.00	5,500.00	4,500.00	15,900.00
Reindeer herd....		4,800.00		4,800.00
Receipts, total ..	\$342,172.22	\$423,627.21	\$417,738.69	\$1,183,538.12
Expenditures.....	363,509.13	402,285.75	404,777.26	1,170,572.14
Credit balance.....				\$12,965.98
Debt balance, Oct. 1, 1904.....				\$67,917.16
Debt balance, Sept. 30, 1907.....				\$54,951.18

DANIEL HAND INCOME FUND FOR THREE YEARS.

*Income for Education of Colored People of African Descent Residing
in the recent Slave States.*

Balance in hand, Oct. 1, 1904.....				\$7,248.75
Income.....	\$66,709.49	\$71,413.26	\$75,864.35	213,987.10
				\$221,235.85
Expenditures.....	68,736.16	71,640.26	75,617.98	215,994.40
Balance on hand, Sept. 30, 1907, and appropriated,				<u>\$5,241.45</u>

SUMMARY OF GROSS RECEIPTS FOR THREE YEARS.

Current work.....	\$342,172.22	\$423,627.21	\$417,738.69	\$1,183,538.12
Income, Hand Fund,	66,709.49	71,413.26	75,864.35	213,987.10
Income, special....	4,555.58	4,495.70	4,652.96	13,704.24
Endowments.....	85,199.69	225.00	57,025.91	142,450.60
Grand total.....	<u>\$498,636.98</u>	<u>\$499,761.17</u>	<u>\$555,281.91</u>	<u>\$1,553,680.06</u>

BUREAU OF WOMAN'S WORK.

Contributions through women's organizations show an increase of interest and effort in behalf of this field of missions. The total amount received through Women's State unions and directly from local societies, \$32,588.88, is a gain of \$1,561.48 over the preceding year. Through our Woman's Bureau, information is sent frequently and circulated widely by printed matter and missionary letters. Every woman's organization, state and local, may thus come into communication with the field work in the most effective way. We invite and appreciate the coöperation of all women helpers in this work.

REPORT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

REV. HUBERT C. HERRING, D.D., SECRETARY.

The period which has elapsed since the meeting of the Council at Des Moines has been marked by the re-shaping of the administrative machinery of the Home Missionary Society. The history of the successive steps in the reorganization is familiar to all who are interested in denominational matters. Some will doubtless be interested in a recapitulation of the results attained. The vital elements of the plan under which the society is now proceeding are chiefly two in number:

1. Representative control. The voting membership of the society is elected year by year by state missionary societies, whose constituency consists of all churches in their bounds. The Board of Directors are chosen from a wide area, the most of them on nomination by local bodies. All go out of office every year. It is in the power of our fellowship of churches, with the most ordinary diligence, to make the management of the society of precisely such nature as it desires.

2. Identification of local and national interests. Every dollar contributed in the sixteen constituent states will (unless otherwise designated by the donor) aid not only the work within state bounds, but will go to the farthest border of the nation. And although the formal division of receipts is limited to constituent states, this identification of interest extends throughout the society's whole structure. The germinal thought in the existing plan is that all shall suffer together, all shall prosper together.

It will be seen at once that under the operation of these fundamental principles the self-supporting state societies have assumed grave obligations. They have not merely to secure the efficient prosecution of their own work, but with sympathetic and statesmanlike vision to survey the field at large and devise means to meet the needs. The sixteen men whom they nominate in a board of twenty-three will determine that

board's policy. By the energetic and self-sacrificing effort of these state societies, and by that alone, can means be provided for the work in less resourceful communities. Upon them rests the future of Congregationalism in the United States. It is reassuring to know that they have the ability to meet this demand. Within their bounds are 567,374 out of the 700,000 Congregationalists of the country. In these states is found church property to the value of \$57,597,852 out of the \$67,-035,015 in the possession of our denomination. From them came in legacies and gifts \$379,461.85 of the \$416,340.05 received from those two sources for home missions last year. Within their constituencies is found an even larger proportion of the wealth and trained ability of the denomination than the above figures would indicate. They will be found equal to their task.

And it is reassuring also to know that they have the will to meet it. From all of them and every part of each there comes but one word — the word of brotherhood and of earnest purpose. The meeting of officers, directors, executive committee, secretaries, and superintendents held last January was, we believe, in its unity, thoughtfulness, and prayerfulness but the reflection of the spirit of the churches thus represented. It may be well at this point to call the roll of these state societies upon whom such responsibility rests. They are Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Ohio, Michigan, Illinois, Wisconsin, Iowa, Kansas, Nebraska, Missouri, and Southern California. The Society of Northern California has been deterred by various causes from becoming a part of the National Society, but plans are on foot, as we are advised, which will soon issue in such a step on its part. Their history is of varying length, ranging from Connecticut, organized in 1798, to Missouri, only three months self-supporting. They face a variety of conditions, and are of wide diversity in every characteristic. But they are at one in saying, "By God's help we will meet the demand which he makes upon our denomination within our bounds, and beyond this will claim a share in the prosecution of the work throughout the land."

Necessarily, during the period of transition, the work of the society has been restricted in marked degree. In each of the

three years there has been the painful necessity of reporting a decrease in every item of home missionary activity. The natural and inevitable effect of this on the denomination is found in the figures reported by the secretary of the National Council at its Cleveland meeting. It is, therefore, an occasion for profound gratitude that the period of readjustment is over, and that we are ready unitedly and enthusiastically to press out upon lines of aggressive endeavor such as has marked the past history of the society.

There are many problems to be solved in the working of the new organization, but for their solution there is the invaluable basis of an earnest and hearty desire to put the Congregational Home Missionary Society once more in position for large service. Many plans for forward movement are, at the time of writing these pages, either in their merest beginnings or in process of preparation, and cannot, therefore, be laid before the churches. In a general way it may be said that the directors of the society are planning to move along the following lines:

1. To use every means to secure and emphasize the unity of all Congregational home missionary work. In this endeavor the sixteen constituent state societies are heartily giving their aid.

2. To effect every possible economy by close coöperation with other missionary organizations of our own body and with those of other bodies so far as they will permit.

3. To enter every field where we are needed, up to the utmost limit of the resources placed in our hands.

4. To abandon every field where we have no place for service, no matter if our denominational pride wince under the withdrawal.

5. To organize our immigrant work with reference to immediate forward movement along the most fundamental lines discoverable by those who have amplest knowledge of the subject.

6. To press the claims of home missions upon the thought and conscience of fellow-Congregationalists through all the agencies at our command.

7. To ask men of wealth to put their strength under the home mission enterprise in a broad-minded and far-reaching way.

The results of the work of the year ending March 31, 1907, will be found in the following statement:

The number of missionary laborers in the service of the society, with its constituent state societies, for the last year ending March 31, 1907, together with those engaged in superintending the work, is 1,585 (deducting 13 reported in more than one state, 1,572). Of these, 1,228 were in commission at the date of the last report, and 344 have since been appointed.

They have been employed in 46 states and territories as follows: In Maine, 97; New Hampshire, 47; Vermont, 58; Massachusetts, 151; Rhode Island, 14; Connecticut, 83; New York, 71; New Jersey, 8; Pennsylvania, 34; North Carolina, 2; Maryland, 3; Virginia, 1; Louisiana, 3; Georgia, 32; Alabama, 10; Arkansas, 1; Florida, 31; Indian Territory, 3; Kentucky, 1; Texas, 9; Oklahoma, 31; Tennessee, 2; Ohio, 38; Indiana, 18; Illinois, 40; Missouri, 26; Michigan, 57; Wisconsin, 68; Iowa, 75; Minnesota, 72; Kansas, 50; Nebraska, 77; North Dakota, 45; South Dakota, 70; Colorado, 30; Wyoming, 14; Montana, 16; New Mexico, 3; Utah, 8; Idaho, 18; Arizona, 5; Northern California, 43; Southern California, 40; Oregon, 22; Washington, 51; Alaska, 2; Cuba, 5; in all, 1,585. Of these, 13, having labored in more than one state, are in this enumeration twice counted. The total number of individuals employed is 1,572.

This distribution, retaining the twice counted, gives to the New England States, 450; Middle States, 116; Southern States, 82; Southwestern States, 70; on the Pacific Coast, 158, Western States and Territories, 704; Cuba, 5.

Of the whole number in commission, 977 have been pastors or stated supplies of single congregations; 317 have ministered to two or three congregations each; and 278 have extended their labors over still wider fields.

The aggregate of missionary labor performed is 1,011 years.

The number of congregations and missionary districts which have been fully supplied, or where the gospel has been preached at stated intervals, is 1,881.

The number of those who have preached in foreign languages is 186: 33 to German congregations, 89 to Scandinavian congregations, 16 to Bohemian congregations, 5 to Polish congregations, 8 to French congregations, 2 to Mexican congregations,

10 to Italian congregations, 2 to Spanish congregations, 10 to congregations of Finns, 3 to congregations of Danes, 7 to congregations of Armenians, 1 to a congregation of Greeks.

The number of Sunday-school and Bible-class scholars is not far from 115,824. The organization of 81 new schools is reported, and the number under the special care of missionaries is 1,439.

Seventy make mention of revivals of religion during the year, some of them reporting 175, 92, 54, 50, 42, 40, 32, 30, 29, hopeful conversions. In 107 instances the number of reported converts exceeds 10, and the number reported by 360 missionaries is 3,828.

The additions to the churches, as nearly as can be ascertained, have been 5,547, viz., 3,677 on confession of faith and 1,870 by letters from other churches.

Forty churches have been organized in connection with the labors of the missionaries within the year, and 45 have assumed the entire support of their own gospel ordinances.

Fifty-six houses of worship have been completed and 164 materially repaired or improved, and 45 parsonages have been provided. Forty-four young men in connection with the missionary churches are reported as in different stages of preparation for the gospel ministry.

The Congregational Home Missionary Society began the year with a bank indebtedness of \$220,000. This amount, less cash in hand (\$36,028.77), left \$183,971.23 debit balance.

The receipts of the National Society for current use during the year from contributions, legacies, and other sources were \$243,813.54.

The expenditures of the National Society for missionary labor and expenses during the year have been \$239,768.98.

The bank indebtedness of \$200,000, March 31, 1907, less cash in hand (\$20,073.33), left \$179,926.67 debit balance.

Reduction in bank indebtedness, \$20,000.

Net reduction of the debt, \$4,044.56.

The constituent state societies raised and expended in their own fields during the year, \$234,763.03 net. Adding this to the total receipts of the National Society we have a grand total of receipts for home missions for the year of \$478,576.57, and a grand total of expenditures for missionary labor and expenses of \$474,532.01.

The society is glad to be able to report that in certain regions of the West, despite the reduced appropriations, the work of the denomination has made gratifying growth the past three years. North Dakota, where the first Congregational church was established only twenty-five years ago, has now 171 such churches. Washington has a number almost as large, and a considerably larger number of members. In Southern California during the past year alone over four hundred thousand dollars was added to the value of church property held by the denomination. In lesser degree the period has been one of marked progress in other states, such as Nebraska and Colorado. There is no reason why, in the entire region west of the Mississippi, Congregationalism should not be one of the most important religious forces. In the same way there are now many and important openings for our work in the South, particularly in the state of Texas, where a rapid development, industrial and commercial, is going on. In all the four great fields of home missionary endeavor, namely, the city, the immigrant, the frontier, and the town or village where the shifting of population has left a weakened church, there is amplest opportunity for fruitful effort.

In common with sister missionary societies, our society is looking with hopefulness to the outworking of the apportionment plan and is solicitous to use its influence to the utmost to make the plan a success. The churches have too long laid upon the societies the burden of collecting funds at great labor and expense. In so doing they have also forced the societies into at least the appearance of competition with one another. Let the churches now, by joint and thoughtful effort, gather from their ranks whatever amounts they are able to contribute to these causes, setting their representatives free to give undivided attention to the doing of the work for which they exist. The attainment of this ideal may be long postponed, but none the less it is an ideal toward which we all should work.

REPORT OF THE BOARD OF DIRECTORS OF THE CONGREGATIONAL SUNDAY-SCHOOL AND PUB- LISHING SOCIETY TO THE NATIONAL COUNCIL.

The three years since October, 1904, have been years of important changes in the organization, management, and official force of the Society. They have included a close examination of its condition and a careful reorganization; but they have also registered much progress. The recent report of the Committee of Five exhibited clearly the soundness of the present condition of the Society.

The work of unification and reorganization began with the choice of a general executive officer. Dr. Sanders was elected to this office, with the title of secretary, in April, 1905, and assumed his duties in August, 1905. The readjustments that followed made a saving in salaries and expenses which has more than covered the entire cost of the new office to the Society.

Desiring to place the Society in a more direct relation to the churches, at the annual meeting of 1906 the by-laws were amended on the initiative of the directors so as to give voting power at any annual meeting to the delegates from any Congregational church contributing as much as ten dollars to our missionary work during the previous fiscal year. This privilege has recently been extended to churches contributing any amount. This readjustment is only a step, however, toward the true nationalization of control which the directors hope may soon be brought about.

Other changes have been in the nature of improvements, and will be noted in connection with each department of the work.

THE MISSIONARY DEPARTMENT.

The Society comes most directly into contact with the churches through the work of its Missionary Department. It is a pleasure to say that this has steadily developed during the

period under review. Dr. George M. Boynton, our honored Missionary Secretary, was obliged, by reason of failing health, to resign all connection with the Society in June, 1907, and his successor has not yet been appointed.

Through its field workers, the Society renders three important services to the denomination.

First. It blazes the way for all other denominational effort. Its missionaries are pathfinders, explorers! They follow the settler's trail, selecting the most promising settlements for religious organization. They watch the expansion of our rapidly growing cities, they note every movement of population, and locate Sunday-schools wherever they are needed. The Sunday-school can often be established long before any church organization is possible and is the speediest and most economical agency for establishing and fostering religious interest in a new community.

Second. It joins with the Home Missionary Society in every kind of effort, evangelistic and otherwise, in the newer portions of the country and in every place where the two agencies are at work.

Third. It steadily fosters, by visitation, fellowship, grants of literature, the organization of institutes, and in every other feasible way, the efficiency of existing Sunday-schools.

No hard-and-fast line can be drawn between the pioneering work of the Sunday-School and Publishing Society and that of the Home Missionary Society. The latter's chief responsibility begins as soon as a church is organized. Wherever joint agents, whether superintendents or missionaries, can be wisely used they have been appointed. The two societies are coöperating to-day harmoniously and with enthusiasm.

During the three years our staff of permanent field workers has increased by more than sixty per cent. During the last two years important conferences have been held, of several days' duration, at which the Secretary has discussed with the field workers of a large section the special problems with which they are dealing, such as the improvement of Sunday-schools, the methods of raising funds, the more systematic handling of details, and the needs of each field.

A considerable advance has been made in district organization. It is now recognized, as never before, that the South, the

Middle West, and the Far West are distinct groups of states, each requiring a development peculiar to itself.

During this same period 1,220 Sunday-schools have been organized by our representatives, 682 have been reorganized, and 6,122 given a helpful visitation. In addition some 819 institutes of instruction have been held.

Contributions do not yet keep pace with the imperative needs of the work. More churches must be willing to take a definite church offering for the Society, since the Children's Day offerings, even in the largest churches, are relatively small. These contributions yield about one fourth of the money that is needed for the wise and economical conduct of our work. We appeal to every Congregational church to give the Society a place on its calendar of benevolence. Our estimate of three years ago holds good to-day. We need a clear income of \$100,000 from the churches in order to do satisfactory work through the Missionary Department.

THE BUSINESS DEPARTMENT.

In January, 1906, Mr. J. H. Tewksbury resigned as business manager, after a faithful service in various positions for twenty years. He was succeeded in March by Mr. Luther H. Cary, of San Francisco, a bookman of long and varied experience, who received his earliest training in our bookstore at Chicago. With his accession new life has come into the business at every point. The stores at Chicago and Boston have been greatly improved. An accounting system which exhibits in detail the state of the business at all times has been installed. Important economies have been established and a thorough-going examination and readjustment of the business completed. The Society is at present crippled by its limited capital, through its large investment in *The Congregationalist*. It has important plans for the future which will be put into practice as rapidly as the necessary capital can be earned.

In 1905-6 the report of the Business Department showed the amount of net business done to be \$410,525.09. On this business there was a net loss of \$5,182.74. The same report for 1906-7 shows the amount of net business done as \$387,388.81, with an actual profit of \$11,090.36. These figures speak for themselves.

"THE CONGREGATIONALIST."

The Congregationalist has remained under the same editorial management as before except that Mr. Morris resigned in June, 1907, to accept a responsible editorial position on a Boston daily newspaper. The directors believe that the quality and worth of the paper have been well maintained. *The Congregationalist* is regarded by them as a denominational trust. They do not care to make it a source of profit to the Society but believe that it should be self-supporting. Whatever it may earn will be spent on its betterment. They do not desire in any way to lower its character or value. Whenever necessary they will not hesitate to annually appropriate the sum required for its efficient editing and management, but with the new methods now in vogue they confidently hope to report at the end of the next triennial period that the self-sustaining condition which the paper has recently attained has become permanent.

THE GENERAL EDITORIAL DEPARTMENT.

This department has been directed as before by Dr. Hazard, with the coöperation of Mr. Brand and Dr. Weston. It has been active and enterprising. The improvements in the *Pilgrim Teacher* have been noted by all readers. The *Adult Bible Class Magazine*, started last January, has already become well established. The Pilgrim Lesson Pictures, first issued in 1905, have been highly praised for their appropriateness and artistic value. A very successful series of text-books for adults has appeared. Perhaps the most popular advance has been made in material for the Primary Department of the Sunday-school. It is now generally agreed that the foundations of religious training are being wisely laid.

The preparation and publication of such material is no light task. The Society publishes regularly thirteen different periodicals for our Sunday-schools. During the last three years these have aggregated about thirty-seven and a half millions of copies.

The directors would invite particular attention to the great improvement in the form and character of the books published by the Society since the last Council. The number of these has been restricted to those which were distinctly worthy of denomi-

national publication. We have issued twenty-four books or pamphlets in paper covers and thirty-four bound volumes.

The Society purposes to publish, with all reasonable dispatch, additional courses of study on the Bible and on General and Congregational Missions which merit the hearty approval of its constituency.

FUTURE DEVELOPMENTS.

There is an ever-increasing pressure put on our field workers to take an active part in promoting religious education through the Sunday-school. They respond to these calls for teacher training, for institutes, and for advice in regard to methods of working as best they can, but this phase of the work for Sunday-schools needs to be greatly advanced, and to some extent by those who are distinct specialists in religious education. The advance that is needed calls not only for educational stimulus but for the formulation of ideals and the origination of literary material. The directors are willing and desirous to provide for this need, and believe it to be of great importance; but before they lay before the Society at its annual meeting any specific plans for authorization, they desire to be encouraged by this Council to receive and disburse the necessary funds which may be made available for this purpose. The execution of any educational scheme will require additional office or field workers as well as some expenditure for the origination of the proper literature; but this should not be made a charge upon the Business Department of the Society. It should, moreover, be maintained by funds distinct from those intended for the regular missionary work of the Society.

In view of the hearty support given by the Society at its annual meeting to the general policy outlined by the directors, they feel an added responsibility for faithfully executing the trust imposed upon them by the denomination. They are confident that the Society is now in a position to do a work of increased effectiveness with each succeeding year, if it may receive a correspondingly hearty and genuine support from its constituency.

MINISTERIAL RELIEF.

TRIENNIAL REPORT OF THE BOARD OF TRUSTEES OF THE
NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF
THE UNITED STATES.

WILLIAM A. RICE, D.D., SECRETARY.

*To the National Council of the Congregational Churches of the
United States:*

Brethren, — Twenty-one years ago this month the National Council, in session in the Union Park Church in Chicago, appointed “a standing committee on relief for disabled ministers and widows and orphans of deceased ministers.”

The bequest of \$10,000 by Mrs. Helen C. Knowles to the National Council, for purposes of Ministerial Relief, was the main factor which led to the appointment of that committee. Its duties were “to promote the object of relief by keeping it before the churches, aiding as far as possible local and state societies having the same object, and securing gifts for this object.”

A BRIEF REVIEW.

It is fitting that on this twenty-first anniversary we should make a brief review of what has been accomplished in these twenty-one years. The total receipts have been \$336,675.80. The disbursements have been \$168,397.73. This leaves the total assets, July 31, 1907, \$168,278.07. The receipts have averaged \$16,490.16 a year. The average yearly expenses have been \$3,763.80. There have been paid to about 250 pensioners, representing fully 500 dependent and helpless ministers or members of ministers' families, \$91,554.24. We do not know of any other way in which this help could have been provided.

It is not possible to estimate in terms of speech the comfort, peace, and hope which this aid from the churches brought to these worthy and weary pilgrims in the closing days of their journey.

DUTIES OF THE TRUSTEES.

When, three years ago, the Council, at Des Moines, again committed to the trustees this important work, their duties were defined as follows:

The Board of Trustees is "charged with the duty of securing and administering funds for ministerial relief."

"In the prosecution of this work they are authorized to employ a secretary and such other help as may be necessary to bring this cause to the attention of the churches and individuals."

"They are instructed to work toward the double end of securing help for immediate needs and increasing the endowment fund."

You enjoined us to practice "the most rigid economy consistent with efficiency of administration."

RECOMMENDATIONS TO MINISTERS AND CHURCHES.

You did not limit your recommendations to the Board of Trustees, but you said further, "This Council expresses anew its sense of the importance and urgency of Ministerial Relief, and hereby urges all ministers and churches identified with the National Council to enter into hearty coöperation" with the trustees, "to the end that the claims of this cause may be duly recognized by all, in all parts of the land."

The Board has endeavored to carry out these instructions, and to transmit to all the ministers and churches your earnest call for their coöperation.

WORK OF THE SECRETARY.

The secretary has continued in the service for the full three years. By correspondence and address he has endeavored to bring this cause to the attention of all our people. It has been his privilege to speak to associations and conferences, churches, congresses, clubs, colleges, ministers' meetings, theological students, women's societies, Sunday-schools and young people's societies in various parts of the country. Everywhere he has been cordially received, and the work of relief heartily commended.

ADVERTISING.

It is self-evident, however, that a single secretary can only cover the field of the United States to a limited degree. We have, therefore, made more general use of advertising by means of the public press, printed literature, and use of mails than ever before. We have found *Congregational Work*, with its more than thirty thousand subscribers, a valuable medium of communication. An entire page, each month, has been used. A standing notice has been kept in *The Congregationalist* and *Advance*, and we are indebted to these papers for courtesies extended. An advertisement every other week is carried in the *Outlook* and has brought substantial returns. Some additional advertisements have been placed in other publications, as we believe, with advantage. The average annual cost of advertising has been \$429.08.

LEAFLETS AND LETTERS.

Large use has also been made of printed leaflets, which have been distributed through the medium of the mails and by churches, pastors, conferences, and women's societies.

Thousands of personal letters of appeal have been sent to those whom we might reasonably expect to become interested in this deserving ministry. This method of appeal, though involving considerable expense for stationery and postage, printing and stenography, has abundantly justified itself in the results. The number of contributing churches has increased from 619 in 1904 to 788 in 1907; and of individuals from 202 in 1904 to 978 in 1907; and affiliated societies, as local and state associations, Sunday-schools, Christian Endeavor and Women's Missionary Unions, from 64 in 1904 to 123 in 1907.

PERMANENT SUBSCRIPTIONS.

One of the most hopeful results of these efforts has been the constantly increasing number of ministers who have joined the roll of those who contribute to the Permanent Fund "a dollar a year or more." These annual subscriptions run from \$1 to \$50. A number of laymen, and their number is increasing, have also made permanent pledges, to be paid annually, in sums of \$1 to \$50.

WOMEN'S HOME MISSIONARY UNIONS.

Women's Missionary Unions are more and more recognizing the claim of ministerial relief upon their labors and gifts. They readily see the injustice of laying aside all responsibility for the minister whom they have helped to support in his work the moment he becomes too old and infirm to continue his service. Does not his claim upon the churches, if old age finds him without the means of support, continue until his death? And when it is known that his poverty is not the result of incapacity nor improvidence, but of faithful and self-sacrificing labors, which could not be adequately rewarded, his claim becomes one of righteous obligation.

CLAIM UPON THE CHURCHES.

The claim of the aged minister no longer qualified to support himself nor those dependent upon him should appeal to all our churches. It ought particularly to stir the pastors to help those who went before them, doing pioneer work and making their own present prosperity possible. We believe that every pastor who makes an earnest effort can secure an annual offering for ministerial relief from the church he serves. To do this would yield the funds which are needed.

REPORT OF THE TREASURER.

The report of the treasurer covering the last three fiscal years from August 1, 1904, to July 31, 1907, shows receipts from all sources of \$81,280.95. This is a gain over the three years immediately preceding of \$25,077.05. This gain is \$16,388.54 from the living, \$4,400.96 from legacies, and \$4,288.55 from interest.

Six years ago the donations from churches and individuals to this fund were \$7,681.49. This last year they were \$19,096.68, which is nearly two and one-half times as much. The total receipts this last year are more than double what they were six years ago. These facts show increasing interest in the work of ministerial relief. The number of churches and individuals who give to this cause annually is growing, and it is remembered in an increasing number of wills. The Permanent Fund

shows encouraging growth. On July 31 last, the total assets were \$168,278.07, which is \$31,560.77 more than it was three years ago. This increase has been at the rate of \$876.68 every month since the last meeting of this Council.

EXPENSES.

The expenses for the three years have been \$19,969.42, an average of \$6,656.47 a year. Your Board finds that this is about the sum required annually to carry on this work "with efficiency." We have exercised the most careful scrutiny of all expenditures. The salaries have been moderate, the office small (8 x 13), and rent low, and only those expenditures have been authorized which the situation seemed justly to demand.

In obedience to your call for rigid economy, the valued services of the Rev. Dr. Edward Hawes as Field Secretary for New England were reluctantly discontinued on December 31, 1904.

It should not be forgotten that a considerable portion of the expenses would have been necessary even though the Board had not employed a secretary nor vigorously prosecuted the work of securing funds. And further it should not be forgotten that this is a young organization and these earlier years involve the laying of foundations and preparation for greater things later. Disproportionate expenses are inevitable in the earlier stages of business enterprises. The same conditions existed in the beginnings of all our benevolent societies.

We are particular to submit to you the statement of all the expenditures authorized by the Board, in special detail, as follows:

Salaries (secretary, three years, \$9,000; Dr. Hawes, five months, \$500; treasurer, three years, \$2,100),	\$11,600.00
Traveling expenses (including car fares, meals and lodgings of the secretary, \$2,167.03; Dr. Hawes, \$103.36; directors, \$107.09).....	2,377.48
Printing.....	748.19
Office supplies (including furniture, materials, and typewriter).....	149.83
Extra help (addressing envelopes, folding and mailing circulars, assisting in work of the office).....	183.71

Expressage.....	\$24.01
Telegraph and telephone (including rent of telephone in office for three years, and all telegrams).....	126.23
Stationery and postage (including letterheads, envelopes, postage on circulars, letters, etc.).....	1,005.84
Stenography and typewriting (including stenographer's salary for three years and all extra stenography and typewriting work — average of \$8 a week).....	1,250.37
Expenses of treasurer's office (including materials, rent of safety deposit box, travel, stationery, and postage).....	306.83
Rent of New York office.....	653.03
Expenses in connection with the Hall gift.....	336.54
Advertising (including <i>Congregational Work</i> , \$647.90; Congregational Sunday-School and Publishing Society, \$158.10; Advance Publishing Co., \$112.-75; Outlook Co., \$216.74; etc.).....	1,200.74
Legal expenses (wills).....	6.62
	\$19,969.42

The Board is arranging to secure the services of a treasurer without salary, and thus effect a considerable saving. It should be remembered that while the expenses remain substantially the same, the receipts have steadily advanced. If the friends of this cause will continue their support and all our churches respond to this just claim, the time cannot be far distant when the ratio of expenses to receipts will be at the low figure which we all earnestly desire.

PENSIONS.

There has been an increase in payments in pensions. The total for the three years is \$29,944.84, as against \$25,448.55 for the preceding three years, an increase of \$4,471.29.

There have been 121 pensioners, representing 250 dependent persons, invalids, aged wives, orphaned children. These pensioners resided in 36 of the states and territories and Canada. Of the amount paid to them, \$2,415.93 went to the New England States; \$2,629.50 to the Middle States; \$3,054.35 to the

Southern States; \$13,859.06 to the Interior and Western States; \$5,628.50 to the Pacific States; \$2,170 to the Territories, including the District of Columbia and the Hawaiian Islands; and \$187.50 to Canada.

During the three years, 19 pensioners have died, and 11, having been tided over a time of sickness or financial stress, have either withdrawn and resumed their labors or been transferred to state relief societies.

As was to be expected, since we have more churches and ministers there than in any other state, the largest number of pensioners resided in Massachusetts. Then comes California, whose mild climate entices the aged and infirm. And then in order, for a few other states, come New York, Nebraska, Ohio, Kansas, Oregon, Alabama, and Georgia. It has been a great pleasure to aid four of the old native pastors who were among the earliest fruits of missionary effort in the Hawaiian Islands. So grateful have been the Christians and churches in this latest of our territories, that during the past year they have sent to our treasury \$237.45.

It is interesting, as showing the value of the National Fund, to note that 58 of the pensioners resided in states that have organized relief societies. These were outside the rules which control their funds. The state societies under their charters could not aid them. But the National Fund can aid in any state or territory those who are in deserving need.

We need not take your time to quote the personal testimonies of the pensioners, to show their gratitude, and to reveal the help, comfort, and encouragement these pensions have brought to them. It is sufficient to repeat what nearly every one has said, at one time or another, in letters of acknowledgment, "I do not know what I should have done without this help."

COÖPERATION OF THE STATE RELIEF SOCIETIES.

Your Board desires to make most hearty recognition of the cordial coöperation and aid extended by several of the state ministerial relief societies. Missouri, South Dakota, and Southern California have made generous appropriations to the Permanent Fund of the National Society. It is the earnest purpose of this Board to work in the most helpful way possible with all the state organizations, of which there are 14 reported

in the last Year-Book. Our rule has always been to secure the endorsement of the state society or local committee upon all applications for pensions before aid is granted.

THE AMENDED CHARTER.

At the proper time, as may be indicated by your business committee, the amended charter, as granted by the General Assembly of Connecticut in January of this year, and to become operative by your approval at this session, will be brought to your consideration. The phraseology of our original charter, and in particular the form of the title, has proved unfortunate and misleading in that it has resulted in raising a doubt in the minds of several Congregational attorneys as to whether the charter covers and justifies the proper business of the Board. This has been sufficient to lead us to have this matter carefully examined by able legal counsel, with the result that through the generous services of Judge John H. Perry and Hon. Charles E. Burns, of Connecticut, we have secured the amended charter. At the proper time the bill will be introduced and the particulars given by Judge Perry. We ask its adoption.

RESIGNATION OF THE TREASURER.

The Board has received the resignation of Rev. Samuel B. Forbes as treasurer after a period of most honorable service, covering more than eighteen years and six months, one half the time of the National Council itself.

Mr. Forbes came to this office under most sad and distressing circumstances, his predecessor, the Rev. Lavalette Perrin and his wife having lost their lives through the explosion of a boiler in the hotel in Hartford, Conn., where they resided. Mr. Forbes' cheerful and hopeful temperament was just what was needed "amid the encircling gloom." This same characteristic has proved a blessing in all the years since, when the pathos of this work and the lack of funds were sufficient to depress almost any heart. Believing in the cause, and confident of the Divine blessing upon it, he has encouraged its secretaries, three of whom served with him, and aided in bringing an ever-increasing number of churches and individuals to its support. He has performed his duties, involving varied and exacting accounts, with painstaking accuracy, fidelity, and honesty. In all these years

his accounts have never been called in question, and they have been absolutely without loss.

Your Board, in giving expression to its high esteem for Mr. Forbes, and appreciation of his faithful service, would extend to him its congratulations and best wishes for his continued health and comfort now that he has come into the goodly but limited company of the octogenarians, and would suggest to your honorable body that a full-page "cut" of Mr. Forbes be published with the minutes of the session of 1907.

VETERANS OF THE CROSS.

The honored governor of New York, who had but recently reviewed the parade at the annual encampment of the G. A. R. in Saratoga Springs, said: "I can never forget that spectacle — those men, bowed with age, marching through the streets to testify to their patriotism and their love for their country. As I saw those old men I thought of what the Union really meant."

Our aged ministers, as aptly suggested by one of the New England pastors, also constitute a G. A. R. They are of the Grand Army of the Redeemer. They have marched under the banner of the Cross and endured hardness as good soldiers of Jesus Christ. Their conflict, while it involved keeping under their own bodies, was not so much against flesh and blood as "against the principalities, the powers, the world-rulers of this darkness, the spiritual hosts of wickedness." Like Paul, they "have fought the good fight, finished the course, kept the faith," and "henceforth there is laid up for them the crown of righteousness, which the Lord, the righteous judge," will give them "at that day." The question is not whether they will receive their reward "at that day." "The righteous judge" cannot be "unrighteous to forget" their "work and labor of love."

But the question rather is, Are *we* to be unrighteous to forget their work and labor of love? Unlike the Grand Army of the Republic, they have no organization and do not meet in national and state encampments. They hold no camp fires; they do not have the opportunity, to any great extent, for getting together to talk over those events which engrossed their lives. But, fortunately, they are written down in

God's "Book of Remembrance," and he has "thought upon their names."

If we could see them in parade, if we could hear them speak and tell the story of their toils and triumphs, if their existence could be heralded in the newspapers, in the dispatches of the Associated Press, we too, like the honorable governor, would "never forget the spectacle" of "those men bowed with age, marching through the streets, to testify" to the Captain of their salvation and their love for their fellow-men. But such is not their way. "The kingdom of God cometh not with observation." They are scattered throughout the states and territories of the Union — a few of them in far-away Hawaii. They cannot get together. They are too old, feeble, and poor to travel. They wait in silence. They know God will not forget them, and that Christ "will come again to receive them unto himself." In like confidence they trust their brethren and the churches. They are sure we will not leave them to suffer and to die, unattended and without loving care. Let us reward their confidence in us and respond to their just claim upon us. Let us find them out — go to them, take them the money and the things they need to lighten their burden, ease their pain, and cheer their hearts ere they "come up out of the wilderness, leaning on the arm of their Beloved."

HENRY A. STIMSON,
ASHER ANDERSON,
GUILFORD DUDLEY,
H. CLARK FORD,
LIVINGSTON L. TAYLOR,
MARTIN WELLES,
JOSEPH H. SELDEN,
WASHINGTON GLADDEN,
SAMUEL B. FORBES,
WM. H. ALLBRIGHT,
GEORGE R. MERRILL,
CHARLES H. RICHARDS,
PHILIP S. MOXOM,
LUCIEN C. WARNER,
JOHN DAVIS,

Trustees.

TREASURER'S TRIENNIAL REPORT.

REPORT OF SAMUEL B. FORBES, TREASURER OF THE TRUSTEES OF
THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES
OF THE UNITED STATES, FOR THE THREE YEARS ENDING
JULY 31, 1907.

Receipts.

Balance of cash on hand July 31, 1904.....	\$2,577.47
Income from invested funds.....	19,196.31
Income from estates.....	11,715.00
Donations from churches and individuals.....	50,369.64
Returned by secretary from expense account.....	107.34
Returned from a beneficiary.....	25.00
Received for re-investment.....	44,575.09
	\$128,565.85

Disbursements.

Salary of secretary.....	\$9,000.00
Expenses of secretary, including travel, stenog- raphy, stationery, postage, printing, and office expenses at New York.....	5,497.75
Salary of treasurer.....	2,100.00
Expenses of treasurer.....	306.83
Service of field secretary.....	500.00
Expenses of same.....	103.36
Rent of New York office.....	653.03
Paid for typewriter for New York office.....	50.80
Pilgrim Press, advertising.....	158.10
Advance Publishing Co., advertising.....	112.75
Chicago Cong'l Directory, advertising.....	10.00
Review of Reviews Co., advertising.....	25.00
Religious Press Association, advertising.....	15.00
Outlook Co., advertising.....	216.74
Miscellaneous advertising.....	8.75
Mudge Press, printing.....	86.50
Printing and mailing special appeal.....	100.00
Deficit of <i>Congregational Work</i> as agreed.....	647.90
Methodist Book Concern, cuts for same.....	6.50
Directors' meetings, expenses.....	107.09
Certified copy of will.....	1.62

Expenses for change of charter.....	\$5.75
Expenses on St. Paul property.....	336.53
Returned to donor.....	11.85
Legal expenses of a will.....	5.00
Printing and engrossing charter.....	21.75
Paid beneficiaries.....	29,969.84
Permanent investments.....	72,472.20
Balance of cash, July 31, 1907.....	6,035.21
	\$128,565.85

ASSETS OF THE MINISTERIAL RELIEF PERMANENT FUND,
JULY 31, 1907.

Railroad notes.....	\$22,000.00
Bonds of the A. T. & S. F. R. R.....	1,500.00
Five shares of preferred stock in same road.....	500.00
Mortgage on city mission property in Cleveland....	3,800.00
Bonds of Republic of Cuba.....	5,000.00
Bonds of Gulf & Ship Island R. R.....	10,000.00
Bonds of Buffalo & Susquehanna R. R.....	15,000.00
Bonds of Chicago, Rock Island & Pacific R. R.....	15,000.00
Mortgages of Bond & Mortgage Guarantee Co.....	46,850.00
In trust with Conn. T. & S. D. Co.....	40,193.16
St. Paul property (exact value).....	2,399.70
Balance of cash on hand July 31, 1907.....	6,035.21
	\$168,278.07

AUDITOR'S REPORT.

I have this day examined the books and general accounts of Rev. Samuel B. Forbes, treasurer of the Trustees of the National Council of the Congregational Churches of the United States, and have found the same to be correct, showing the assets of the Ministerial Relief Permanent Fund to be, on July 31, 1907, one hundred and sixty-eight thousand, two hundred and seventy-eight dollars and seven cents (\$168,278.07), including the balance of cash on hand of six thousand and thirty-five dollars and twenty-one cents (\$6,035.21).

I find the books correctly kept and agreeing with the statement of the treasurer.

(Signed) DAVID N. CAMP, *Auditor*.

HARTFORD, CONN., September 11, 1907.

[66.]

[HOUSE JOINT RESOLUTION No. 168.]

AMENDING THE CHARTER OF THE TRUSTEES OF
THE NATIONAL COUNCIL OF THE CONGREGA-
TIONAL CHURCHES OF THE UNITED STATES.*Resolved by this Assembly:*

SECTION 1. That the body politic and corporate incorporated by resolution approved March 24, 1885, as The Trustees of the National Council of the Congregational Churches of the United States shall hereafter be called and known as The Congregational Board of Ministerial Relief.

SECT. 2. Henry A. Stimson, Joseph H. Selden, Asher Anderson, Washington Gladden, Guilford Dudley, Samuel B. Forbes, H. Clark Ford, William H. Allbright, Livingston L. Taylor, George R. Merrill, Martin Welles, Charles H. Richards, Philip S. Moxom, Lucien C. Warner, and John Davis are hereby constituted and declared to be the present members of said corporation.

SECT. 3. No act purporting to be the act of said corporation, heretofore performed, shall be affected or invalidated by any invalidity or informality in the choice of members of said corporation, but all such acts are hereby validated and confirmed.

SECT. 4. The object of said corporation shall be to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of deceased Congregational ministers, in accordance with resolutions and declarations adopted or made, from time to time, by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the present functions of that council; and said corporation may coöperate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or of churches at the time affiliated with said order.

SECT. 5. The said National Council, or its successor as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said corporation, and said corporation shall at all times be subject to its direction and

control; and the said National Council, or such successor thereof, may, from time to time, determine who shall be members of said corporation, may provide for filling vacancies in their number, and may appoint and remove members thereof.

SECT. 6. This resolution shall not be operative unless the same shall be approved by said National Council at its meeting held in 1907.

Approved, March 27, 1907.

(For By-Laws, see page 379.)

REPORT OF THE PROVISIONAL COMMITTEE.

In accordance with the rule indicated in "By-Laws of the National Council," the Provisional Committee met in Des Moines, Ia., October 18, 1904, the following members being present: Charles A. Hull, Charles O. Day, E. F. Sanderson, E. L. Smith, Joel S. Ives, Samuel B. Forbes, and Asher Anderson. In the absence of George E. Keith, Charles A. Hull was elected chairman *pro tem*. Prayer was made by Charles O. Day.

The following business was transacted: That the chairman approve all bills; that the secretary give credentials to corresponding delegates; that the traveling expenses of members of the committee attending meetings be paid; that the printing of the Minutes of the Session of the Council be referred to the Publishing Committee; that the following appropriations be made: for clerk hire, \$300; for office rent, \$300; for salary of treasurer, \$300; for salary of registrar, \$250; for salary of secretary, \$2,500.

The second meeting was held in the Bible House, New York City, February 21, 1905. Five members present. At the meeting, at the suggestion of William Hayes Ward, chairman of the Committee on Comity, Federation, and Unity, delegates were elected to the Inter-Church Federation Conference, to be held November 15-21, 1905, in New York City. The names of the representatives appear in the published proceedings of the Conference.

The third meeting of the Committee was held in the rooms of the American Missionary Association, New York City, November 17, 1905, with six members present.

The resignation of Rev. S. M. Newman as chairman of the Committee on Federation of the Societies was received, and it was voted to refer the letter to the committee itself. It was voted that the question of deficit in payment of state dues, as recommended by the National Council, be referred to Messrs. Ives and Day.

In view of the fact that the Tri-Union Council would be held in Dayton, Ohio, February 7, 1906, and there would be no oppor-

tunity for the state bodies to elect delegates, it was voted that the secretary be requested to write to such persons (these persons being named at the time) as would consent to go and represent the churches at the Council. The names of the delegates present, 113, will be found in the published proceedings of the Dayton Council. The Central Church, having found good reasons, chiefly the death of William Wanamaker, for withdrawing its invitation to the National Council to meet in Philadelphia in 1907, it was voted, by letter, that the cordial invitation received from Pilgrim Church, Cleveland, Ohio, earnestly endorsed by the pastors and churches and others of the city, be accepted.

A fourth meeting was held October 11, 1906, in North Adams, Mass., six members present. The vote by letter accepting the invitation to the National Council to meet in Cleveland, Ohio, 1907, was approved. It was also voted that reports of committees be printed in advance of the Council, if so desired, providing that no report exceed in length 4,000 words; that the bill amounting to \$22.61 from the American Board for mailing Year-Books be paid; on the request of the Brooklyn-Manhattan Conference respecting the preparation of matters of business for each day, and that that business be taken up at the morning session of that day and continued without interruption until the completion of it, unless otherwise ordered by the Council at the time, it was voted that the early part of the afternoon be devoted to business, and that the docket be published at the close of the morning session. It was voted that Messrs. Day and Hull be appointed a sub-committee on business for the next National Council to prepare the business for the sessions of the Council.

It was voted that the heading "Dc.," in column indicating "removed" in the Year-Book schedules be changed to read "R.," thus signifying the removal of members by Revision of Roll and Discipline, and that the change be explained in the Introduction.

It was voted that, in view of the fact that the work assigned to the Committee on Polity covers the ground which might be considered by the Committee on Pastoral Relations, said Committee on Pastoral Relations having been appointed under a misunderstanding arising from the reading of the Minutes,

the secretary be instructed to communicate the same to the Chairman of Committee on Pastoral Relations.

The Program Committee appointed under the instruction of the National Council met according to notice December 5, 1906, in Boston, Mass., and the result of the work will be found in the schedule which has been presented to this body to-day.

By letter issued by the secretary, June 1, 1907, it was agreed that the matter of providing for delegates to the International Council, Scotland, June 30 to July 8, 1908, in respect to information, travel, and tours, be referred to the secretary of the National Council.

The last meeting of the committee was held in the office of the secretary, September 18, 1907. A quorum was present. It was voted according to former usage to engage Rev. John L. Sewall as press agent at an expense of not more than \$110.00; that the secretary be permitted to furnish the office with a closet at an expense not exceeding \$50.00; that the request of the American Bible Society to address the Council through its representative be referred to the Business Committee.

GEORGE E. KEITH,
Chairman.

REPORT OF THE SECRETARY OF THE NATIONAL COUNCIL.

With the permission of the Council we will depart from the usual cut-and-dried method of previous years and present our report under three heads: *personal service*, *partial survey*, and *present situation*.

PERSONAL SERVICE.

Time has not been heavy on our hands. Correspondence on almost every item of polity and administration has been large, and we have always been glad to render all possible service to the brethren seeking information and help. Such is the nature of the work that no opportunity has presented itself for rest and recreation usually allotted to mortals of our kind. With the exception of the month taken in 1903 to visit Gainsborough, England, on the occasion of the dedication of the John Robinson Memorial Church, the secretary has been at his desk nearly every day, fulfilling the duties that needed the attention of his hand.

He compiled "The National Council Digest" and revised the work of the printer for its publication. Reference in detail to this work will be given in the report of the Publishing Committee.

He prepared, also, "Congregational Faith and Practice," a little book of about thirty pages, intended for distribution by pastors among families who would acquaint themselves with the history and methods of our order. The copyright and all that goes with it was freely given to The Pilgrim Press for publication and sale.

He addressed several churches after the Des Moines session, giving the story of the Council; spoke a number of times for the societies when the secretaries found themselves unable to meet their appointments; in several instances assisted his brethren when, for indisposition or necessary absence they were not able to be with their people, and gave a great deal of his time and strength in addressing churches, local and state bodies upon the

"Union of the Three Denominations." Aside from expenses, these services were rendered without compensation.

A PARTIAL SURVEY.

Our correspondence keeps us in close touch with the fellowship at large. So we learn what is going on among the churches. Since last we met some things have happened, the significance of which might affect the judgments of this body as it is called upon to recommend what is wise and good for the whole communion.

For obvious reasons we omit references to the councils on Church Union, and the changes which have been effected in the Congregational Home Missionary Society. Of these you will hear in detail later.

In Maine, we find the "Union Council" of the churches of Cumberland Conference, — whose constitution was adopted in 1904, — which provides for an Advisory Board having the following functions: (a) To proffer counsel and arbitration, and furnish information to the churches; (b) to be a medium for the weak and strong churches; (c) to initiate new enterprises in connection with the State Missionary Society; (d) to inform upon the principles and methods of Congregationalism; (e) to secure comity between societies and organizations; (f) to convey the judgment of the churches to the State Conference, the National Council, and Missionary Boards.

In 1905 the Penobscot Conference organized itself, that the power of the churches might be unified and centered to a forceful and effective development and cultivation of the spiritual life. A Board of Councilors was created. This board was constituted to appoint committees on churches for information, advice, and direction, on Sunday-schools or evangelism, benevolences and other organizations, and to be at liberty to offer its services for inspiration, adjustments, and general information.

In Minnesota, an Advisory Board of Church Oversight and Pastoral Supply has been organized, whose functions are: (a) To act as a consulting body and a bureau of information in regard to all the Congregational interests in the state; (b) to coöperate with and supplement the work of the Advisory Committees in the local associations; (c) to gather and keep on file all available

information in regard to our churches and ministers; (d) to be ready to advise and assist, on application, in the bringing together of churches and ministers; (e) to act as a bureau of supply; (f) to advise in matters submitted to them by the local committees or by the churches or ministers, and, in general, to aim to consolidate and strengthen the churches, to elevate the standard of the pastorate, and to quicken the fellowship and united action of all.

In Michigan, suggested by a paper read by the Rev. H. P. De Forest, "Congregational Fellowship and Oversight," a committee of five was appointed to consider the subject, the sequel of which was the creation of a Central Advisory Board of the Michigan Congregational Association. At the meeting of the Board in February, 1907, the conviction was expressed that "the Plan of Oversight and Fellowship had passed the tentative stage and had permanently established itself as a part of our state policy." The plan regards two very important interests, the quantity and quality of our ministerial supply, and the harmonious action and coöperation of our churches. The attention of the committee presenting the plan was directed toward counteracting "the present excessive tendency to isolation and independency, and constructing a system of interrelations penetrating to all parts of the body." So we note (a) an Association course of study for examination and ordination; (b) a local Advisory Committee, which informs itself of the character, needs, and conditions of the churches; (c) assist, inform, advise, and keep in communication with the Central Board, while the Central Advisory Board is appointed to become a bureau of information to coöperate with and supplement the work of the local boards; (d) to advise and assist whenever and wherever requested; in general, to aim to consolidate and strengthen the churches; to elevate the standards of the pastorate and to quicken the fellowship and united action of all.

Under the plan the churches, schools, and homes of the state are considered with a view of securing worthy and competent recruits for the ministry, and it is also recommended that a superintendent be appointed with a view that he become the official Secretary of Home Missions in the state.

In Massachusetts, the state body discussed, in 1906, what

was called a "Consiliar Plan." In 1907 the "Committee on Readjustment of Our Polity," after reporting that that plan was not favorably received, declared that "a desire for some form of completer organization to care for matters of common concernment of the churches has been manifested generally and some steps have been taken toward it." It is interesting to note that this committee referred to the Michigan plan with most hearty approval.

In this same state, what is called "The Suffolk Union Conference" has been incorporated to exercise a care over the churches and their property, through a wisely appointed committee, which could not be provided by any individual church.

The Suffolk South Conference of Massachusetts is to consider the appointment of a joint committee of oversight, consisting of members of the conferences of churches and the corresponding association of ministers; to assist in bringing together churches without pastors and ministers without pastorates; to advise concerning the general work and interests of the conference district; and to bring before the conference reports on the state of churches and matters deemed worthy of consideration.

A constitution is proposed by the Berkshire North Conference, in which it is provided that: (a) The conference shall decide, administer, and control the policy of the churches in all co-operative matters; (b) shall act as the Council for purposes of ordination, installation, and dismissal of pastors; (c) shall advise in the adjudication of disputes, guarantee ministerial standing; (d) whose moderator shall supervise the committees and general activities of the conference, and be the official representative of the churches at all social, civic, philanthropic, and religious gatherings, where such a presence is desired; and said constitution will become effective when the scribe shall have received notice that three fourths of the churches have ratified it.

Wisconsin has been seriously inquiring into situations the peculiar difficulties of which were not met as desired. Consequently, not a few changes have been made in the state and local bodies with a view to coördinating more closely the various missionary organizations and conference functions under a so-called "Unification," thus centralizing the energies of the churches to some more definite results.

It is in *Ohio* where we find that the most advanced steps have been taken toward the consolidation of interests, and a centralization of the several forces of state work. The incorporation of the state association is indicated. This will enable the state body to receive bequests, hold property, and conserve the business interests of the local churches. A state board of directors is constituted with certain powers under the control of the association, one director for every ten churches, and for each conference at least one director. Two bureaus are appointed, *Benevolences* and *State Work*. The first will have to do with the gifts of the churches, and to assist the National societies; the second will combine the Ohio Home Missionary Society, Church and Sunday-School Extension, Evangelistic Work, and Pastoral Supply.

A state superintendent is to be elected, and, after a time, a state treasurer. The advantages suggested are:

1. A business basis and a close union of the churches in their common purposes.
2. Wisdom in planting new churches.
3. Better care regarding weak churches and vacant fields.
4. A saving of property and the building up of endowments.

And all this means the autonomy of the local church being thoroughly safeguarded; that agencies will be united and friction avoided. The plan will be put into final operation on the approval of two thirds of the churches constituting the association.

The San Francisco Association approves of the effort to render "our polity more effective," but not to the extent of interference with the autonomy of the local church. It approves of local associations acting as councils for ordaining, installing, and dismissing pastors, providing that in each case a local church calls the churches of the association to act as such a council. It objects to any systematic method, by prudential or advisory committees, or otherwise, for supervision of the churches through united action, and is opposed to the appointment of a superintendent, as has been done in Michigan, whose care of "home missionary churches shall include any ministry to self-sustaining churches."

In California (Northern) we learn that a committee of five recommended the incorporation of the General Association, the

merging of the present separate committees into a Board of Directors, and the appointment of a superintendent, that every interest will be conserved and all work adjusted with a view to the highest possible efficiency, — in short, concentration of the fellowship to definite ends in every branch of service.

In all these states it must be remembered nothing is proposed that affects in the least the autonomy of the local church. The object sought is harmony of interest, coöperant action, unification of plans, and the centralization of energies to some common purpose. These movements discover that the brethren recognize an element of weakness in excessive independency which they hope may be redeemed through fellowship.

Unquestionably it is in the consciousness of modern Congregationalism that to fulfill the pressing needs of the time there must come a readjustment in our lines of action and a co-ordination of every interest involved in the life of the body. The question is, how to do it. These brethren are trying to do something, if only the problems they recognize can be solved. They are frank to declare that the independent church does not answer to the demand of the day. So we must take note of the fact that a decided movement has begun, and when it becomes general, who can measure the scope of the power to which a true use of the fellowship will be committed?

On the Pacific coast a third triennial congress was held in Los Angeles, 1906, at which many questions were considered which have to do with the peace and work, the resources and opportunities, of our churches in that section of the country. That the spirit of such an assembly dominates the mind and temper of our churches there for excellent results we may clearly know from the reports. It has led us to inquire whether a New England Congress, and a Congress of the Interior, would mean anything for the churches there, whose problems are as various and perplexing, doubtless, as those in the far West.

The second Southern Congress was held at Dallas, Tex., 1907. Here in the Southwest and South much land remains to be possessed. We have hardly touched the border. The testimony is that nowhere in our land does there exist so great a demand for the order we represent. Our churches could hardly afford to ignore the appeal embodied in the spirit and work of this Congress. Here are things for us to study. Let us prize our

heritage. Not a few seem to be saying, We believe in a purposeful fellowship and are unwilling that selfish parochialism shall hinder us in attainment.

In our outlook we consider, also, the evangelist. To an unusual degree have the churches availed themselves of his services. The heartiest possible endorsement was given him at the session at Des Moines. We had good reason for expecting large numerical gains. We confess to some disappointment. Our gain, as you will note, for the three years is only 5.5 per cent, a yearly average of 1.83 per cent. In 1906 the gain was 1.79 per cent. We are hardly persuaded that the returns for 1907 will indicate any advance upon these figures. One very interesting item in connection with our numbering the hosts is, that through the years it remains about the same. Additions to membership on confession of faith are made in the proportion of 20 to 1; in other words, about four fifths of our church life is practically of little avail in the way of evangelistical work. Some sincerely believe that the education of the young people brings more satisfactory results. It may be that this more ardent temperament will give to us an increase, but our conviction deepens, as the field is surveyed, that just about so many may be depended upon for the work to be done. How can 80 per cent of the church membership be vitalized? We know enough, and we love enough, or, discounting the emotional factor, shall Congregationalism wait for her spiritual conquest only through the gate of the academy? Could we but make scholars of the multitude, — there will we ever fail; but, never, when they who love their Lord, love their fellow-men for his blessed sake.

THE PRESENT SITUATION.

We turn now to the reports of the churches. Our plan has been to make the Year-Book an interesting and helpful manual for the workers. We would have it more so. For the welcome it receives and the many kind words of encouragement, we are grateful.

Permit us to say that the Year-Book must be studied in connection with what preceded it. As a single volume it is not altogether correct. Errors are inevitable. The most diligent care will not avoid them. Still, each book is approximately

correct. This we know when several consecutive years have been compared.

Of one feature we wish to speak in particular, viz., the columns of salaries and values. Here we find the most difficult work in compilation. Yet one year confirms another to a very large degree; for which reason we believe that the figures given cannot be far from correct. The plan to publish these figures annually, which was recommended at the last session, appears to be a success, and we think it wise to continue the method, ever aiming at the most correct figures possible.

To two things we would call attention as suggested by the tables. One is this: In 1905 not a single church was added, net, to the roll in the United States. The gain of twelve came from Hawaii and Porto Rico. In 1906 there was a net loss of eight churches. This does not complete the story. A number of names of churches appear in the Year-Book which are dead, not to live again. There may be legal reasons affecting property and legacies why the conferences retain and report these names. Nevertheless, they are counted and affect in a small way the final estimates.

There is no doubt that our present condition, numerically considered, may have been largely determined by the work of the Congregational Home Missionary Society, which, as is well known, has been limited in the exploitations of the field, though promise now is of a more fruitful service than ever.

The other item respects the supply. It is the same old story, and a problem not yet solved, — how to supply the churches. We sincerely think the situation, so perplexing, can be in a measure explained. A knowledge, though full of causes, will not give the remedy. Last year 91 seniors graduated from our nine theological seminaries, the smallest in over twenty years. If the usual distribution has been made of these graduates, some to the foreign field, some as teachers, some to continue their studies, we presume that about seventy-five men were available for the churches. When, however, 114 names disappear from the roll, a dozen or more demit the ministry, and others are made pastors *emeriti*, the discrepancy becomes the more marked. Over one thousand churches are vacant. Many cannot support pastors except they unite, and over against these stand a full thousand ministers, the majority of whom

are willing to work. Let us not boast, brethren, of great things for the Kingdom. Let us humble ourselves against the call of the Lord and the need of the world.

The table of summaries which will be printed with this report present the following interesting facts.

In the New England group of states the net gain of churches in three years has been 10; of members, a gain of 3,399; of Sunday-school members, a gain of 1,606; of Young People's societies, a loss in members of 6,911; of beneficence, an increase of \$137,616; and home expenses, an increase of \$61,807.

In the Atlantic group the net gain of churches has been 2; of members, a gain of 6,755; of Sunday-school members, a loss of 9,864; of Young People's societies, a loss of members of 2,002; of benevolence, an increase of \$24,121; of home expenses, an increase of \$113,651.

In the Mississippi East group the net loss in churches has been 47; in members, a gain of 6,999; in Sunday-school members, a loss of 2,433; Young People's societies, a gain in members of 816; in benevolence, an increase of \$31,021; in home expenses, an increase of \$85,205.

In the Mississippi West group the gain in churches has been 12; in members, a gain of 9,453; in Sunday-school members, a loss of 4,333; Young People's societies, a loss in members of 1,353; in benevolence, an increase of \$126,838; in home expenses, a gain of \$171,297.

In the Pacific group the gain in churches has been 50; in members, a gain of 9,717; in Sunday-school members, a gain of 5,465; Young People's societies, a gain in members of 884; in benevolence, an increase of \$37,693; in home expenses, an increase of \$210,197.

In whole, we have gained during the last three years, 23 churches, or .39 per cent; 36,323 members, 5.5 per cent. We have lost 9,559 members in Sunday-schools; 8,566 in the membership of Young People's societies; gained \$357,289 in benevolence, and \$642,157 in home expenses.

In 1904, 45 states showed gains and 8 losses; in membership, in 1905, 40 showed gains and 13 losses; in 1906, 38 showed gains and 14 losses. The average gains have been, 1904, 2.01 per cent; 1905, 1.57 per cent; in 1906, 1.79 per cent.

During the three years 26 states showed no loss; each of the rest showed loss in one or more years.

Our standing to-day may be summarized as follows: Churches, 5,923; members, 696,723; Sunday-school members, 665,041; members of Young People's societies, 158,466.

TOTALS REPORTED AT THE CLOSE OF YEAR 1906.

TABLE I.

	Churches.	Members.	Sunday-School Members.	Young People's Societies.
United States,	5,814	689,013	657,388	156,211
Cuba,	6	655	306	33
Hawaii,	97	6,628	7,287	2,222
Porto Rico,	6	427	60	
Indep't and Miss'y S. S.,			61,543	
	<u>5,923</u>	<u>696,723</u>	<u>726,584</u>	<u>158,466</u>
Benevolence.			Home Expenses.	
\$2,433,973			\$8,545,070	
937			1,318	
11,320			47,615	
26			126	
<u>\$2,446,256</u>			<u>\$8,594,129</u>	

TABLE II.

CHURCHES AND MEMBERS.

	Churches.	Gain in 3 Years.	Loss in 3 Years.	Members.	Gain in 3 Years.	Loss in 3 Years.
New England (6),	1,646	15	5	256,016	4,080	681
Atlantic (12),	702	26	24	92,976	7,656	901
Mississippi East (10),	1,445	13	60	168,634	7,958	959
Mississippi West (15),	1,562	72	64	131,464	10,492	1,039
Pacific (9),	568	56	6	47,633	9,778	61
	<u>5,923</u>	<u>182</u>	<u>159</u>	<u>696,723</u>	<u>39,964</u>	<u>3,641</u>
Net gain.....	23	= .39 per cent.		36,323	= 5.5 per cent.	

TABLE III.

MEMBERSHIP.

	Total Added.	Added on Confession.	Deaths.	Infants Baptized.
New England (6),	13,237	7,306	4,248	3,969
Atlantic (12),	7,531	4,862	1,047	2,478
Mississippi East (10),	14,708	9,218	1,880	3,515
Mississippi West (15),	14,846	8,703	1,249	2,956
Pacific (9),	6,221	2,801	500	1,360
	<u>56,543</u>	<u>32,890</u>	<u>8,924</u>	<u>14,278</u>

TABLE IV. SUNDAY-SCHOOL MEMBERS.

	Total.	Gain.	Loss.	Ind. and Miss. S. S.
New England (6),	241,931	1,606		(5) 2,742
Atlantic (12),	76,783		9,864	(6) 2,269
Mississippi East (10),	163,637		2,433	(8) 18,178
Mississippi West (15),	131,019		4,333	(15) 27,303
Pacific (9),	51,671	5,465		(7) 11,051
	<u>665,041</u>	<u>7,071</u>	<u>16,630</u>	<u>61,543</u>
Net loss			<u>9,559</u>	

TABLE V. YOUNG PEOPLE'S SOCIETIES.

	Total.	Gain.	Loss.
New England (6),	59,504		6,911
Atlantic (12),	16,315		2,002
Mississippi East (10)	38,906	816	
Mississippi West (15),	31,787		1,353
Pacific (9),	11,954	884	
	<u>158,466</u>	<u>1,700</u>	<u>10,266</u>
Net loss			<u>8,566</u>

TABLE VI. BENEVOLENCE.

	Total.	Gain.	Loss.
New England (6),	\$1,280,338	\$137,616	
Atlantic (12),	233,668	24,121	
Mississippi East (10),	415,343	31,021	
Mississippi West (15),	360,286	126,838	
Pacific (9),	156,621	37,693	
	<u>\$2,446,256</u>	<u>\$357,289</u>	
Net gain		<u>\$357,289</u>	

TABLE VII. HOME EXPENSES.

	Total.	Gain.	Loss.
New England (6),	\$3,380,915	\$61,807	
Atlantic (12),	1,046,466	113,651	
Mississippi East (10),	1,887,014	85,205	
Mississippi West (15),	1,599,391	171,297	
Pacific (9),	680,343	210,197	
	<u>\$8,594,129</u>	<u>\$642,157</u>	
Net gain		<u>\$642,157</u>	

All of which is respectfully submitted,

ASHER ANDERSON,
Secretary.

REPORT OF SAMUEL B. FORBES, TREASURER OF
THE NATIONAL COUNCIL OF THE CONGREGA-
TIONAL CHURCHES OF THE UNITED STATES,
FOR THREE YEARS, JULY 31, 1904, TO JULY 31, 1907.

Receipts.

(Three years.)

Cash on hand	\$10,705.21
Received from state bodies	29,551.37
Mr. Choate, advertising agent	599.83
Interest on security fund bonds	240.00
Interest on current deposits	370.92
Money advanced to Western Passenger Ass'n . . .	17.00
Advertising, seminaries, colleges, and benevolent societies	760.00
Printing bills	12.45
For corrected bill	8.25
Received from Secretary:	
Rebates on rent of office	\$147.50
Sub-letting of office room	75.30
Commissions on advertisements, ...	80.00
Sales, Year-Books and Minutes, ...	471.98
Sales, National Council Digests, ...	438.23
Sales, Letters on Church Union, ...	67.96
Sales, postage stamps	5.00
	1,285.97
	\$43,551.00

Disbursements.

(Three years.)

Account of Secretary:

Salary	\$7,499.89
Rent and care of office	821.88
Clerk hire	813.30
Telephone	72.68
Postage, mailing Year-Books and general use	383.17

Account of Secretary:

Bookcase, \$28; letter file, \$30 . .	\$58.00	
Typewriter, \$90; card case and table, \$26.08	116.08	
Incidentals	43.75	\$9,808.75

Account of Treasurer:

Salary	\$900.00	
Postage, stationery and incidentals, ...	36.22	936.22

Account of Registrar:

Salary	\$250.00	
Postage	10.35	260.35

Account of Samuel Usher, printer:

Work on Year-Book	18,525.37
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Account of Thomas Todd, printer:

Printing	994.37
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Account of Mudge Press:

Year-Books, Council Minutes, etc.	4,153.03
Account of printing, general	163.59
Account of Adams Express Co.	3,726.39
Account of Merchants P. & Ex.	56.20
Account of express charges	167.93
Necrologies: Year-Book	\$297.00
James H. Ross, press agent	150.00
Industrial Committee	5.00
Stenographer at Chicago Council	49.75
	501.75

Account of Mileage, Councils, delegates and committees:

Asher Anderson	\$174.72
A. H. Bradford	59.00
Charles R. Brown	86.30
W. R. Campbell	27.50
Dewitt S. Clark	62.90
T. S. Devitt	1.50
A. E. Dunning	44.20
Frank S. Fitch	51.40
Samuel B. Forbes	60.10
H. C. Herring	4.00

Account of Mileage, Councils, delegates and committees:

George A. Hood	\$65.62	
Joel S. Ives	115.67	
W. D. Mackenzie	60.00	
Alex. McKenzie	100.00	
F. W. Merrick	28.07	
C. H. Patton	50.00	
J. S. Penman	41.15	
J. W. Platner	66.37	
A. H. Plumb	60.00	
J. P. Sanderson	19.81	
Wm. H. Ward	98.00	\$1,276.31
		\$40,570.26
Balance of cash on hand		2,980.74
Total		<u>\$43,551.00</u>

COPY OF AUDITOR'S REPORT.

I hereby certify that I have examined the books and accounts of Rev. Samuel B. Forbes, treasurer of the National Council of the Congregational Churches of the United States, and have found the same to be correct, showing a balance in the treasury, July 31, 1907, of two thousand nine hundred and eighty dollars and seventy-four cents (\$2,980.74), and on the same date a balance of the security fund of three thousand three hundred and sixty-five dollars and one cent (\$3,365.01), of which two thousand dollars is invested in railroad bonds, and one thousand three hundred and sixty-five dollars and one cent is deposited in the Society for Savings, Hartford, Conn.

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN., September 11, 1907.

REPORT OF THE PUBLISHING COMMITTEE.

In presenting this triennial report to the National Council the Publishing Committee are pleased to state that they have endeavored, as far as it has been in their power so to do, to follow the recommendations of the National Council, during the time since the appointment of the committee in Des Moines, Ia., 1904.

Immediately upon the adjournment of the Council, the Minutes of the Twelfth Triennial Session, together with the addresses and reports of committees, were published, the contract having been given, as announced at the time, to the Mudge Press, Boston, Mass. We do not hesitate to say that excellent as previous volumes may have been, the volume of the Council of 1904 proves to be in its new arrangement of contents, in its index, and in its reports, to say nothing of addresses, the most valuable of the whole series.

Your committee have also attended to the printing, publishing, and distribution of the Year-Book for the years 1905, 1906, and 1907. We are pleased to report that in every particular the fulfillment of the contract on the part of the Fort Hill Press, Samuel Usher, has been satisfactory. We have also followed instructions in contracting with Mr. Usher for the publication of the Year-Book, 1908. We await your instructions as to future issues.

Our attention has been called to the late issue of the Year-Book. There is only one reason to be assigned to this, and that is, the apparent impossibility of securing prompt returns from the clerks of churches. However diligent a faithful state secretary might be, the postponement of the publication is inevitable. To defer the distribution beyond June 15 involves an expense which, we are assured, could be avoided, for, on account of absences and removals, the postoffices and express companies report that copies cannot be delivered. We have suggested to the editor that the attention of church clerks and ministers be called to the importance of sending *promptly* the reports of the churches to the state secretaries.

Among the recommendations made by the Secretary to the National Council at the session of 1904 was one concerning the

printing of "The National Council Digest," and the Council voted "that said recommendation be referred to the Publishing Committee with power." (*Vide* pp. 378, 533, vol. 1904.) The Publishing Committee gave to the Secretary permission to solicit subscriptions, if, perchance, a sufficient number could be secured to justify the printing of the book. Seven hundred and twenty-eight subscriptions were received at 75c. for cloth copies and 50c. for paper copies. The committee presumed that in addition to these subscriptions a number would be sold to cover expense. One thousand copies were printed. Three hundred and fifty-eight cloth copies and 236 paper copies have been sold and paid for, a total of 594. There remain on hand, of copies subscribed for, 128, and of other copies, 397. We have been trusting that the demand would be sufficient to bring about a sale of the entire issue, and, indeed, to require us to prepare another edition. In this, however, we were disappointed. The Secretary informs us that he is ready to receive subscriptions for the "Digest" at this session. We need not say that the book is a valuable one for those who care to inform themselves respecting the spirit and progress of affairs connected with the National Council and the churches.

The following communication from the Provisional Committee was brought to our attention: "That the heading 'Dc.' in the column indicating 'removed' in the Year-Book schedules, be changed to 'R.,' signifying the removal of members by Revision of Roll and Discipline, and that the change be explained in the Introduction."

Your committee having considered the suggestion, concluded that it would be well for the National Council to instruct them concerning any changes in the text of the schedules from those which have been previously adopted, and we await the action of this honorable body regarding this recommendation.

We believe it is within the province of this committee to suggest to the National Council that definite provision be made through the Publishing Committee to be appointed for the ensuing three years for the publication and distribution of the Minutes of this session of the Council and of the Year-Book for the years 1909, 1910, and 1911.

All of which is respectfully submitted.

THOMAS TODD, *Chairman*.

THE CHURCHES AND THE PROBLEM OF POVERTY.

The report of the Committee on Charities and Correction to the Thirteenth Triennial Session of the National Council of the Congregational Churches of the United States:

Your Committee on Charities and Correction, "appointed to make careful inquiry into these subjects," beg leave to report as follows:

The field of charities and correction is so vast, and involves so completely the pathology of the social and individual life, that any intelligent consideration of all the subjects in the space allotted to this committee is quite impossible. Your committee have, therefore, thought it wisest to make a selection from the field for consideration at this time, hoping that committees may be appointed in the future to take up other branches of the subject, so that in due time a body of sound doctrine may be developed. It seemed to your committee that the most important question pressing upon the churches is the problem of poverty, and this subject is so large that it is not possible for this report to consider more than a limited part of the field. The causes of poverty have not been under consideration; neither the most effective agencies for the treatment of poverty, nor yet the duty of the state with respect to its dependents. It seemed to your committee that what is needed is some practical doctrine to be used by our churches in their own work. Three aspects, therefore, of the question have been considered, namely: The relation of the church to poverty in the past; what the church ought to do directly to relieve poverty; and, lastly, what it may do in coöperation with other agencies. Even these questions can only be considered without detail in the light of general principles.

The theory of the survival of the fittest is modern in scientific form but is very ancient in its practical application. The doctrine had full sway among the great pagan civilizations. There was neither almshouse, hospital, nor asylum. Socially the result was from many points of view admirable. The constant tendency was to develop a still better race of men. The

deformed and defective were quite generally left to perish. The tendency of all men to love beauty, and of all women to love strength, became increasingly efficient, until the race was well bred. The physical perfection of the Greek citizenship has probably never been equaled, and besides, the great virtues of courage, self-reliance, and endurance were carried to a high state of development. There was a beauty and dignity about the pagan world which has vanished from the earth. The modern survival of the pagan view of life is found among those who teach the secular doctrine of individualism. This doctrine declares that improvident marriages, bad domestic economy, and human ignorance and vice can best be cured by the penalties of nature, by the suffering of women and children, and that philanthropy tends to defeat those deepest laws which make for the perfection of the race.

Into the pagan world the gospel came, awakening in men new hungers after God, revealing to them the vision of Christ, until they were ready to exchange courage for self-sacrifice, self-reliance for sympathy, and physical endurance for spiritual purity. The gospel conquered and paganism went down. Organized Christianity began to carry out with lavish hand the supposed teaching of Jesus with respect to a ministry to the poor. At a very early date poverty and sanctity were held by the church to be practically synonymous. Almsgiving was encouraged as a blessing to the giver. The wise Clement of Alexandria indeed teaches that it is necessary "to strip off the passions from the soul and from the disposition as well as to bestow alms." He shrewdly advises men not to part with all of their property, but to give a share of it, and with this share they may save themselves "from fire and the outer darkness." Says Lactantius in a discussion upon the bad use of riches: "Transfer things about to be miserably thrown away to the great sacrifice, that in return for those true gifts you may have a lasting gift from God." St. Chrysostom declares to the charitable: "Christ stands ready to receive and to keep thy deposits for thee, and not to keep only, but also to augment them and to pay them back with much interest." These citations indicate the general doctrine of the ancient church that heaven may be purchased with gifts of money, either to the poor or to the church.

The history of the church with respect to the problem of poverty has been justly criticised. As Professor Peabody says, the future will declare, "as was said of the charge of Balaklava, it was magnificent, but it was not war." The caustic remark of Lecky is: "The poverty they have cured or relieved is insignificant compared with the poverty they have caused." From the days when the church at Jerusalem by ill-considered socialism became a beggar from the churches of Europe, to the days when baskets of bread were given indiscriminately at the gates of great monasteries, emotional giving has debauched the self-respect and paralyzed the efforts of the poor.

Modern philanthropy seeks to secure the common sense of science and the manly virtues and beauty of paganism, and to unite them with the warmth and love of religion in seeking the complete regeneration of man.

The indictment against the church is that she has held mistaken views of the teaching of Jesus; she has been guided by emotionalism and not by wisdom; she has treated poverty in a spirit of materialism rather than in the spirit of religion; and as a result she has come down through the ages beautiful in purpose, splendid in deeds, but drawing after her, as a constant retinue, miserable hordes of tramps and beggars. For centuries the church and its allied orders received increasing bequests from those who would buy heaven with money. These estates grew so large that they became a menace to the economic life of the community and confiscation followed in most countries, not upon religious grounds, but chiefly for social and industrial reasons. When the church lost its endowments the state inherited its philanthropic function, but it largely followed the same methods of indiscriminate relief. Statesmen at length began to discover that any community can have as many paupers as it is willing to feed. The supply of the hungry is always equal to the size of the relief fund.

The history of the reform of the English poor laws in the early part of the last century was epoch making in its influence upon the doctrine of charity. Business men began to see that it is to the distinct harm of all industrial conditions when a large burden of dependents is placed upon those who are willing to work, and who are thrifty with the results of toil. Statesmen began to see that it is only a pirate nation such as ancient Rome

that can satisfy its people by indiscriminate giving. The old doctrine, "If any man will not work, neither let him eat," once more arose into significance. It began to be felt that there must be some mistake in the interpretation of the teaching of Jesus. The story of the loaves and fishes had been interpreted too literally, and a re-reading of the Gospel of St. John found these words: "Ye seek me . . . because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life."

But the poison of the old mistakes is still riot in the veins of men. Even so wise a teacher as John Ruskin interprets the doctrine of the Master that we are told to give to all the poor, not to the worthy poor. The basis of all the mistakes in charity is one of false doctrine. The old error was "give to others that you may save your soul," but of the value of this doctrine there is some modern doubt. But in our times men in large numbers, and particularly women, think that it is quite right to give that they may have delightful emotions and a sweet sense of worthiness that never comes from saying prayers. But the whole gospel is based upon the regeneration of the individual. This was the first and last message of Jesus. The two great teachers of the two dispensations, Moses and Paul, were willing to be damned for the sake of Israel. This is love.

The great modern false doctrine in charity is that comfort is the chief good of life; but meantime, the end of existence is the development of character and not the securing of comfort. Pain is still one of God's ministers.

It is time to consider what the church should do directly to relieve poverty. With some reservations it may be stated that it is the duty of each church to care for the poor among its own members. This task was much simpler in the earlier days when church discipline was a living thing and the membership of the church was more carefully guarded than it is at present, but with the confessed laxity of life which characterizes at least a considerable part of those whose names are upon church records, the task is much more difficult. But leaving this matter aside, it is important to find the place of the church as a dispensing agency in the care of its own poor. If material relief is furnished, all the facts in any given case must be known. No physician would be forgiven if, out of

motives of delicacy, he failed to find the exact condition of the patient to whom he was called. His usefulness depends upon knowledge, and no false delicacy must interfere with adequate knowledge of all the facts before material relief is given. It will often happen that upon the basis of adequate knowledge such advice and direction can be given that the family unit may relieve itself. The gift of wisdom is more delicate, more difficult, and more valuable than the gift of relief. But where the family unit is unable to provide for immediate needs, the church is not the first agency of relief even for its own poor. Relatives of the needy should be informed and should give aid. If the relatives fail, employers who have had wealth-producing service of the dependent should care for him in his affliction. After that, the various agencies of industrial insurance, whether in labor union or in fraternity, who have received dues for the very reason that they may be called upon in time of need, should be next approached. The church should stand at the end of the line of relieving agencies, but just before relief from public charity. The church fellowship should bring friendship, guidance, sympathy. These are its greatest gifts, and material relief does not develop them; it is rather a hindrance.

But the church should give constructive relief. It is not enough to see that immediate wants are satisfied. Wise workers know that relief sufficient in quantity, guidance and help sufficient in wisdom, must be made available to lift the family out of the condition of pauperism and to make it self-supporting, self-reliant, and so on the way to the development of character. Modern philanthropy makes the task of relief much more difficult, and while it uses wisdom rather than emotion, it crowns its task with that finest triumph of love, the development of a Christlike character.

There are certain fundamental doctrines which we dare not overlook. The church must be the voice of justice before it is the hand of help. The cry comes up to us from the disinherited, "We want justice and not charity," and they tell us that if they had justice they would not need charity. The bitterness of the poor is deepened when they believe they have been robbed of their rights. The members of the churches must be just before they are generous. If they were, they

might have less to give, but the demand for alms would be very much reduced.

The next principle is that relief giving should be wholly objective. It must be done with quiet nerves, steady pulses, controlled emotions, full energy, adequate wisdom, and solely with the good of the recipient in view. All other supposed charity is nothing less than wicked self-indulgence.

These principles must be applied to the place and function of the so-called institutional church. Such churches seek to multiply activities, to minister to the whole man, and to recover for the church a larger place in modern society. There can be no doubt that church life may be invigorated by wisely-directed social and intellectual programs, but the nature of the activities of any church must be conditioned by its environment. The church may seek to satisfy an obvious need in its own community, but may not seek to supplant other agencies which are already doing the work. It is usually unwise for a church to seek to make a reading room in a community where people have plenty of books and magazines of their own. It is not wise to install gymnasias where the young men are fully supplied. Every new activity of a church should be carefully considered from every point of view. There are certain distinct limitations to the institutional church. If the church seeks to do for people what they are quite as well able to do for themselves, it debauches its constituency; if it seeks to do any material service which is already as well done by some other agency, it debauches society; if it uses money or strength for amusement or relief which is needed for its spiritual work, the church debauches herself. No church has a right to become a bureau for the distribution of old clothes as free gifts to those who are able to buy their clothes. Any church will suffer which is known to have a large charity fund for the support of its poor. The essential basis of the church relation is friendship and fellowship among its members. Friendship must be based upon mutual respect. This is destroyed by the attitude of the almoner and pauper. The church may well seek to be a center of social, intellectual, and even civic life, but all these efforts must be dominated by the supreme purpose of ministering in truth and love to the souls of men. This work requires the resources and the energy of the Christian church.

There is still to be considered the indirect work of the church in the relief of poverty. While the church has discontinued many of its former activities in the field of philanthropy, it has perhaps never before exercised so powerful an influence in all that pertains to the social and physical well-being of the race.

The churches, through pulpit and press, are very influential in securing new legislation for the betterment of society. The past twenty-five years have been particularly characterized in many of the states of the Union by the passage of important laws for the protection of women and children, the better care of dependents, and wiser management of hospitals and prisons. In those states in which the greatest results have been secured it will be found that a body of private citizens has labored unselfishly and persistently to bring these matters to public notice. Ministers and laymen have usually furnished conspicuous leadership.

The churches have been largely represented in the organization and administration of most of the private charities of every community. The contributions that support private charities are largely from members of churches. It is not too much to say that if the churches withdrew from the support and administration of private charities, they would nearly all perish. One of the reasons why these charities have come to be secular in form has been owing to the division of Protestantism. It was easier to unite upon an outside platform than for the churches to combine directly. But it is not alone in its gifts of money and of men that the churches have been most useful. Christianity inspires and vitalizes the work of these organizations by the infusion of the Christian spirit of altruism and by the practical application of the golden rule.

The churches are in active coöperation with many agencies which they neither control nor seek to control. Their pulpits are open to the representatives of charitable societies, social settlements, and other agencies, and the church is as ready to be instructed by those who work in these fields as by her own teachers. The modern pastor studies important features of philanthropic activities, and works with them. He presents their highest values to his people, who are thus led into sound thinking on their relations to their unfortunate neighbors, and who learn the difference between self-indulgent sympathy and

that Christlike love which is controlled by conscience and good sense.

It is unnecessary for the churches to control or direct the philanthropic agencies of the community in order to promote the best interests of the poor. It is probably fortunate that the church should lose some of the glory of ministering to physical needs that it may direct attention to its higher work of ministering to those who are in need of spiritual life.

In the judgment of your committee, indirect participation in the work of distinct agencies for the relief of the poor is much to be preferred to a partnership such as exists in some states of the Union between church institutions and the public treasury. In some communities this approaches dangerously near to the un-American principle of union between church and state. The subsidy of denominational institutions and private charities from the public treasury, as practiced in New York, Maryland, California, and some other states, works mischief. It tends to needless multiplication of institutions, to the increase of dependents, and to the herding together of human beings in vast establishments. The subsidy system intrenches itself in irresistible lobbies at the doors of legislatures and perpetuates undesirable systems against the protest of the more enlightened citizenship.

Institutions which are supported, even in part, by public funds, should be controlled by the government which supports them. Private institutions which are under private control should always find their support from voluntary contributions. The patriotic course taken some years ago by the American Missionary Association in relinquishing all grants for the support of Indian schools was an object lesson.

The attitude of the churches to the Charity Organization Society has such definite relation to the problems of this report that it must be particularly noted. The Charity Organization Society seeks to act as a clearing house for all the charities of any community. In some cities this society has a direct relation to the churches. In Buffalo the city is divided into "shoe-string" districts, and one district is assigned to each church. The Charity Organization Society directs the work, and the church furnishes the workers for the task. The churches, particularly in cities, are frequently imposed upon

by the undeserving and their funds are dissipated so that they cannot help those really in need. Suspicion and cynicism are aroused, and confusion and indifference result. The Charity Organization Society investigates all applicants through skilled workers who know how to arrive at the facts in the most sympathetic and also most conclusive way. Such societies keep a careful registration of all applicants and all the agencies which have relieved them. In this way every busy pastor or church officer has an agency which can inform him of the precise facts in any particular case of distress. The only way to prevent fraud and duplication is by thorough investigation and supervision. The Charity Organization Society seeks to reach the poor directly through friendly visiting. The theory is that there are more women of knowledge and leisure in well-placed homes in this country than there are ignorant, desolate, and dependent families. If one such Christian woman can become the actual friend of one unfortunate sister and help her with wisdom and love, she is fulfilling the word of the Master, "Inasmuch as ye have done it unto one of the least of these," and is at the same time Christian and scientific. With the shifting population of great cities it is entirely impossible for any church of large membership to keep in adequate relations with its own congregation. Moreover, it is the duty of every church not only to seek to solve its own problems, but to have a share in the solution of the problems of the community. So far as the problem of poverty is concerned, both within the church and without the church, this work may best be accomplished by coöperation with the Charity Organization Society.

The great function of the church is still, as ever, to proclaim to men the need of repentance and to society the vision of the kingdom of God. The ministries of worship are, as ever, its most available means for quickening the conscience, arousing the dormant spiritual energies, and leading men to the "Lamb of God, which taketh away the sin of the world." Sad will be the time when the church thinks more of social agencies than of its mighty hymns of praise; when clubs or classes awaken more enthusiasm than her altars and her prayers. As Peter and John bade the lame man look on them and then rise up and walk, giving neither silver nor gold, so the church is following most closely in the footsteps of the Master when it develops

and invigorates character and, instead of offering easy salvation, seeks to make men worthy of salvation even though the way be difficult and the duties may be grievous to be borne.

SAMUEL G. SMITH.
HASTINGS H. HART.
E. A. FREDENHAGEN.
GEORGE A. GATES.
GEORGE L. CADY.

REPORT OF THE ADVISORY COMMITTEE OF NINE TO
THE NATIONAL COUNCIL CONVENED IN CLEVELAND, OHIO.

The National Council, at its meeting in Portland, Me., in October, 1901, passed the following resolution:

“Resolved, That we recommend that the executive boards of each of our five home societies consider the proposition of having an Advisory Committee of seven chosen from their own number, which shall hold stated meetings, and to which all questions having to do with their joint work shall be referred for advice; that with the addition of two representatives from the American Board this Advisory Committee take such measures as they deem advisable looking to the organization in all our conferences and states of missionary committees to urge upon the churches the adoption of definite and systematic plans of benevolence, and the appointment of local committees to carry these plans into effect.

“Resolved, That we recommend that this Advisory Committee of Nine be empowered, at its discretion, to employ a secretary who shall devote his time to the promotion of systematic benevolence in the interests of the six societies of our churches, as outlined in this report.”

In pursuance of this recommendation the boards of our several societies chose from their own number nine men, who met in Hartford in April, 1902, and organized as an Advisory Committee and elected a chairman, a secretary, and a treasurer.

This committee has met on an average twice a year during the past five years and has studiously attempted to carry out the suggestions of the National Council.

The committee has noted the efforts of the several societies in the consideration of changes recommended by the National Council and in attempts to carry out such recommendations when they were deemed feasible and advisable. Some of the societies considered the plan of having one treasurer serve three societies, but did not find the plan advisable. Some of the

societies have made the appointment of all salaried officers to be by the executive board. Some of the societies have lessened the number of coördinate secretaries, and one society has placed its official management in the power of one secretary.

The proposed plan of publishing one magazine for all the societies has been considered by special committees appointed from time to time, but the way has not yet become clear for the publication of such magazine. *Congregational Work*, however, a most excellent and valuable paper, which should be in the hands of every Congregational family, is published jointly by the six societies and edited by representatives of all the societies.

In the matter of instituting "A Forward Movement for Systematic Benevolence," the committee has undertaken to carry out practically the instructions of the National Council. A secretary for systematic beneficence was employed for two years, who visited state and local conferences and churches and lectured upon the subject of systematic support of our missionary societies. In the spring of 1906 this office was discontinued because the committee did not deem it wise, at that time, to ask the societies for the salary of the secretary which, to that time, had been provided and paid privately. Since that time, however, the Advisory Committee has taken up the matter of systematic benevolence in a practical way and has devised and submitted to the churches a plan of apportionment which promises well for the future.

The Advisory Committee invited official representatives of all the societies to meet in Hartford on April 18, 1906. The invitation was accepted, and on that day a large gathering was held in Congregational House, Hartford, composed of secretaries, treasurers of the several societies, and the Advisory Committee. The officers of the six societies gave an estimate of the amount of money needed annually to carry on their work efficiently. After a free and full discussion of the needs of the societies and of the ways and means of raising money, the Advisory Committee met alone and voted a plan and appointed a sub-committee composed of two business men and one clergyman to carry out the plan in detail, and to submit the same to the churches.

This sub-committee, assisted by a competent accountant, made an estimate of the amount of money given to the six

missionary societies by the churches of every state during three years, and an estimate of the relative proportion of this sum to the amount given by the churches of each state to home expenses. On the basis of home expenses and of contributions to missionary purposes the committee divided the amount needed by each society among the several states and issued a request that the several state conferences would take up the matter and divide the sum apportioned to each state among the churches, the thought being that the state conference would apportion the amount among the local conferences, and these in turn among the churches. This plan, together with the figures showing the gift of every state for three years and showing the amount asked for from the churches of every state, was printed and a copy sent to every pastor and to the clerk of every pastorless church. There was sent at the same time a little pamphlet prepared by the Advisory Committee showing plans of giving.

Less than a year has passed since this plan was submitted to the societies and churches, but the results so far have surpassed the hopes of the Advisory Committee.

1. The societies have united in support of the plan, and for the first time in their history the entire work is presented to the churches as a whole and in its several parts. The following action of officers of the societies indicates the spirit in which they have received the plan. At a meeting of the secretaries of the national societies held in New York March 14, 1907, the following action was taken:

"The secretaries of the national benevolent societies in conference assembled wish to express their very hearty appreciation of the recent statement of the Advisory Committee of the National Council and of the plan suggested by that committee whereby all our benevolent work can be considered as a whole, and of the amounts proposed which would need to be raised by each state for the several societies if we are to secure the two million dollars which our benevolent work at home and abroad imperatively needs."

Several state conferences have voted approval of the plan and have appointed committees to carry it out in the several states. Local conferences also have voted approval. As soon as the several conferences come to understand that the design

is to have the last apportionment made by local conferences, which can know the condition and ability of each church, the Advisory Committee fully expects such coöperation on the part of the churches as will insure great gain in contributions to our missionary work. The secretaries of our seven societies also hold meetings twice a year to consider their common and mutual work.

On the whole, the past three years since last the National Council met have marked a distinct and promising gain in co-operation on the part of our missionary societies and the inauguration of plans of systematic beneficence which are potent in promise of good.

Respectfully submitted for the Advisory Committee,

WM. W. McLANE,
Secretary of the Advisory Committee.

REPORT ON CHURCH EXTENSION IN CITIES.

REV. H. F. SWARTZ, WEBSTER GROVE, MO.

To the National Council of Congregational Churches:

At the Des Moines meeting in 1904 several papers were presented considering the advantages to be secured by local societies for church extension. At that time the Council adopted the following resolution:

"Resolved, That we recommend that wherever several Congregational churches exist in any town or city, they should be united in sufficient way for local church extension in their own community.

"Resolved, That we recommend the following form of constitution for use in such cases as a working model already found efficient, and we order the printing of the same."

A model constitution was submitted at the same time and adopted by the body, and ordered to be printed in the Minutes.

To make effective the foregoing resolution, the representatives of many of our city societies formed a Congregational City Federation.

This federation has been permitted to assist materially in the extension of the work of this order. At least five new city societies have been organized in the interim, and several older societies have been encouraged to increased activity. The secretary of the federation has pleasure in submitting to you the following data reporting the work of city societies throughout the country.

The following 26 societies are in more or less effective operation:

Boston, Chicago, Cleveland, Detroit, Galesburg, Grand Rapids, Los Angeles, Milwaukee, Kansas City, Minneapolis, New Haven, New York and Brooklyn, New York Metropolitan Board, Oklahoma City, Oakland and Bay Association, Peoria, Philadelphia, Portland, Ore.; St. Louis, St. Paul, Seattle, Spokane, Springfield, Mass.; Tacoma, Toledo, and Worcester, Mass.

Of these 26 societies, 19 are fully incorporated, 10 of them

employ superintendents who give all or a considerable part of their time to this work. The supporting churches report a membership of about 125,000. There are 124 churches supported by them, with a membership of about 10,000. In addition, 20 Sunday-schools are maintained in localities without churches. The Sunday-schools reported an enrollment of about 20,000.

Probably to many of us the most surprising part of the report appears when we note that 20 societies, giving complete figures, show a total of \$116,034 received in good, hard cash during the last fiscal year. Of this amount, \$56,896 were invested in church properties in 15 cities, — 13 cities report that these societies hold title to property valued at \$567,600, well over half a million.

In order to ascertain whether the local societies were duplicating the work of our national organizations, we endeavored to find out what monies were expended in these same cities by the Church Building Society and the Congregational Home Missionary Society. While the reports are not as complete as desired, from 17 cities we learn that the total expenditure on this account is \$12,424.

It is believed that the magnitude of these figures will impress many who have underestimated the efficiency of local bodies for local work, for it seems to be true that they can raise more money and raise it easier, as well as possibly spend it more wisely, than any national body, however well organized.

The Congregational City Federation is a purely voluntary organization, serving effectively as a clearing house of information on the subject of city church extension. There are no salaries nor assessments connected with it, and it is hoped that all urban districts conducting work of this order will notify the secretary of the federation, so that its interests may be as wide as possible.

There are yet about fifteen cities in our country in which it would seem possible and advantageous to organize along these lines. The federation would be most happy to assist as far as possible in the effective organization of these societies.

Respectfully submitted,

H. F. SWARTZ,
Secretary Congregational City Federation.

REPORT OF THE COMMITTEE ON CHURCH PROPERTY.

Your committee have obeyed the Council's instructions and have twice addressed communications to every Congregational state association and theological seminary, and have been in correspondence with attorneys and others in the several states.

All the seminaries now give attention to legal and business matters in regular lectures on church administration; and, in addition, Atlanta has lectures by laymen; Andover and Yale have a course, by Judge S. E. Baldwin, of New Haven, on "The Legal Knowledge Important for the Working Pastor"; and Chicago has special addresses by laymen, among them an architect, the president of a manufacturing company, and several attorneys, including the governor of Illinois. The other seminaries are planning for special addresses by laymen, as suggested by this committee.

Since the Council of 1904, the following state associations have become incorporated, with power to hold in trust real estate and endowment funds: Ohio, Minnesota, Missouri, Montana, and Wisconsin.

Ohio's new state organization concentrates in the state association more power than any other Congregational state association has heretofore attempted to exercise, with the aim of making the work of local churches more effective, securing larger gifts to all our benevolent societies, greater protection for existing church property, and the building up of permanent endowments for future work. The Ohio plan has been adopted by a unanimous vote of the state association and a nearly unanimous vote of the Ohio churches on a referendum, and its practical results will be studied with great interest by other states. In one Ohio case the property of a Congregational church has been sold and the proceeds turned over to a union society in a neighboring town which had no church, and where it will benefit the descendants of those who helped to build the old church. Another historic church, weakened by removals

and deaths, celebrated its centennial and then by unanimous vote gave its well-located property to the Methodist church, which has erected a new house of worship on the site. A committee of Cleveland pastors and laymen, representing the Cleveland City Missionary Society, has prepared and circulated widely some very practical suggestions as to permanent funds, including forms for by-laws, to be adopted by churches, and forms for bequests. The advantages of leaving such funds in trust with a duly organized trust company are clearly stated, and the forms provide that, in case the church ceases to be in fellowship with the National Council of Congregational churches, the property so held in trust shall be paid over to the state association, if incorporated, or to some one or more of our Congregational benevolent societies. We submit these forms as a part of our report, and ask that they be printed with it as a clear and practical guide to the establishing and safeguarding of permanent endowment funds. An important decision of the Common Pleas Court of Hamilton County, Ohio, confirms the right of the Miami Baptist Association to take possession of the property of any extinct church in that association. The decision would apply with equal force in the case of a Congregational church or incorporated Congregational association or conference similarly situated.

Wisconsin has secured a new law, enlarging the powers and privileges of churches and other denominational corporations and providing for the consolidation of affiliated societies, and the state association has reincorporated under it.

The Massachusetts General Association has authorized its executive committee to present amendments to its by-laws, providing a board of seven trustees to hold and manage any funds committed to the association, and one local association has assumed special oversight of church property.

The Maine Missionary Society and the Missionary Society of Connecticut have for many years acted as the agents of the churches in saving property and holding funds in trust. Their experience has been extended and successful, and their methods may be profitably studied by states which are reorganizing their state bodies.

One Vermont church recently found that three separate legal bodies, — the local church, the ecclesiastical society, and

a local building society, — all held legacies in trust for the church. All have now been legally conveyed to the church, and if the church ceases to exist the funds will revert to the state convention for use in the vicinity of the church, or within the state.

The Territorial Congregational Association of Hawaii has organized a representative and sound corporation, and church property in the territory is being gradually made over to this board in trust for the churches.

New Hampshire reports that many churches are becoming incorporated, but that the private pew ownership system still prevails in many cases. Steps have been taken toward state incorporation.

Kansas and Indiana have not incorporated their state associations, but the question is under discussion. There is a division of opinion as to the wisdom of this departure from Congregational usage. Supreme Judge and ex-Senator Benson writes to this committee: "Better trust the local church, even if, in some instances the trust is betrayed. The dead hand may hold a firm grip, but its flexibility is gone, vexations arise, and lawsuits result." The state superintendent of Indiana thinks it is better to be content with ordinary safeguards of property and thus afford the world a fine example of taking our own medicine in civil faith in the local church. This strong feeling that it is "sacrilege to touch the ark of independency" is undoubtedly shared by many Congregationalists in other states.

In Kansas several churches have been saved by the Home Missionary superintendent, and several new properties have been deeded with a reversion to the Home Missionary Society or the Church Building Society. The laws of the state are being carefully examined, and some important limitations on the powers of religious corporations, it is expected, will, in due time, be amended by new legislation. The First Church of Terre Haute, Ind., has deeded a lot and building to a new church, with a reversion to the first church, if the church should dissolve or cease to be Congregational.

The Colorado State Association has become incorporated and asks that all church property be first deeded to the association. The association then deeds back to the church, using a trust form, which provides a reversion to the state

association if the property ceases to be used by a Congregational church. A form of waiver is provided if the church wishes to execute a mortgage to the Congregational Church Building Society, making the Building Society's claim a first lien till it is paid. Nearly all new churches in Colorado now acquire their property under these forms.

In England all benevolent and educational trusts are strictly guarded by general laws, and both old and new trusts are under the supervision of a Charities Commission, but individual churches and societies and boards of trustees have large powers in the administration of trusts created by legacies or other gifts. The established churches in England hold millions of pounds in such trusts, some of which are several hundred years old and, being invested in inalienable real estate, derive their income from ground rents on ninety-nine year leases, which have been several times renewed. Many non-conformist churches hold similar trusts.

The Congregational Union of England and Wales, which is much like our National Council, has recently practically completed a legal consolidation with itself of all affiliated Congregational societies. Under the leadership of Sir Albert Spicer the efficiency of the business side of the Union's work has been increased by this greater concentration of executive management. The Union has issued a letter to the churches urging that all church property and permanent funds now held by individual trustees shall be transferred to the Union, and it has already received several such transfers and accepted various new trusts for the benefit of individual churches. In a number of cases the Union has become the sole trustee of church buildings and parsonages, and it issues a model form of trust deed, both with and without a doctrinal schedule, and also forms for legacies, making the Union trustee for the benefit of any designated church. At each annual meeting the Union requires detailed reports, showing all investments and income and expenditures of these trust funds. The English Congregational churches urge two main reasons for this new policy of departure from strict local independency in the matter of church property: It safeguards the property from danger of alienation from the Congregational body; and it makes one central permanent trusteeship, avoiding the expense and trouble attending sepa-

rate trusts and the appointment of new trustees. Some such plan as this would have distinct advantages and could be introduced within the limits of the separate states.

Within the past year the American Board has secured from the Turkish government an *irade*, permitting it as a corporation to hold in trust the property of its churches, schools, and colleges; and these titles are now in process of being legally transferred from the names of the individual missionaries, who have heretofore been the only possible holders of the record titles.

The Congregational Church Building Society continues its policy of including in trust mortgages not only the society's own loans and grants, but also, as far as possible, all special gifts to the churches which it aids. Such special gifts to the amounts of more than six hundred and sixty thousand dollars are now protected by the society's trust mortgages, and these have been sustained by the courts of several states.

We recommend that this Council continue the Committee on Church Property with the same instructions as heretofore, that the secretary of the National Council be added to the committee, and that the committee shall especially aim to secure:

1. The incorporation of all state associations not yet incorporated.
2. The legal transfer in trust to each incorporated state association of unused church property within its state.
3. The protection by deeds of trust of all property given to Congregational churches, so that in case the church dissolves, or ceases to be Congregational, its property shall not be lost to the denomination.
4. The holding in trust by state associations of such church property and endowment funds as may be committed to them.

We recommend that this report be printed as a part of the proceedings of this Council.

H. CLARK FORD.

HENRY A. STIMSON.

CHARLES H. RICHARDS.

JOSEPH B. CLARK.

WASHINGTON CHOATE.

IRVING W. METCALF, *Chairman*.

APPENDIX TO REPORT OF COMMITTEE ON CHURCH PROPERTY.

The question is frequently asked, "How can a gift be made to one's church so that the principal shall be treated as a permanent fund or become part of such a fund and be safely invested and the income regularly used by the church for general or special purposes?" It is becoming more and more evident that if a city church plans in a large way for itself and for those outside its membership, a permanent fund is a necessity and a blessing. Dr. Jefferson, of the Broadway Tabernacle, has recently said, "A city church in the midst of a vast population has more opportunities for service than it can possibly make use of if it relies entirely on the contributions of those who worship regularly within its walls. No matter how generous may be the gifts of those whose names are on its roll, the church cannot do the work which it might and ought to do unless in possession of a steady income from unfailing sources which will supplement the Sunday contributions. Religious work, to be successful and enduring, must be continuous. But there is no steadiness in the life of a modern city church. The congregation must, of course, give and give generously, for Christianity without benevolence is a sham; but after it has given to the limit of its ability there is still need of additional money with which to enable the church to do the work which the community needs to have done."

An endowment or permanent fund serves two purposes:

1. It preserves and secures the property of the church; it fosters all the activities that experience has proven useful.
2. It stimulates new and continued growth and gives ability to pursue the same.

Freed from a struggle for bare existence under a declining and fluctuating income, the church with such support hopefully faces new problems and changing conditions and commands capable leadership.

The aim is

- (a) Permanence and safety.
- (b) Wise investment.
- (c) Economical administration.

These pages are presented to give at least one way by which you can permanently remember your church along the lines suggested.

SOME THINGS YOU SHOULD KNOW IN ADVANCE.

1. That your church or the society connected with it is incorporated under the laws of the state of
2. That the proper regulations have been adopted by it for the permanent care and investment of such funds.
3. What use you desire made of the income.
4. What disposition you desire made of the principal if your church for any reason ceases to exist.
5. That the terms and conditions of your gift are clearly and legally stated, if made in your lifetime; or if by devise, that your will clearly and legally expresses your wishes.

The gift may be made directly to the church [or the society, if incorporated], for its trustees to manage and invest, or to individuals or a trust company in trust for the church. On the whole, it is preferable to leave such funds in trust with a duly incorporated trust company for the following reasons, among others:

1. Its charter is perpetual. This means that it lives from generation to generation. It is not subject to the changes incident to the death and resignation of personal trustees.
2. Each trust is kept separate, and the assets of the trusts are not liable for the deposits of the trust company.

3. It is not affected by sentiment.

4. Its officers and those having charge of its trust department are men of business ability with large experience in the handling of trust funds.

5. The charges of the trust company for such services are moderate, and, if desired, can be fixed in advance.

Suitable regulations should be adopted by the church [or society, if incorporated] governing the trustees in the preservation and investment of the funds. The following forms are suggested:

REGULATIONS OR BY-LAWS.

ARTICLE I.

All legacies to this church not specifically appropriated by the donors to some other purpose shall be set aside as a permanent fund, and the income only used to advance the interest of the church.

ARTICLE II.

If the trustees of the church are to administer the funds:

The trustees shall receive and administer all funds and properties received by this church for endowments or for maintenance, missionary or charitable purposes, and shall handle and manage, or sell, convey, and transfer such property, and shall invest and re-invest the proceeds of such property and such funds in such securities as are or may be provided by the laws of the state of for investment by guardians of minors or for the investment of trust funds by trustees; shall receive all incomes and issues from such funds and properties and, after paying from such incomes the expenses of the administration of the respective trusts, shall apply the net balance to such uses as the particular trusts may prescribe or, in the absence of such provisions, to such of the general uses, purposes, and benevolences of the church as the Board of Trustees [and the Board of Deacons of the church in joint meeting] shall, from time to time, determine, and said Board of Trustees shall, from time to time, apply the principal received, if directed to dispose of the principal, to the various purposes prescribed.

The trustees shall annually furnish to the church a complete statement of all receipts and disbursements, principal and income, of every kind on account of such properties and funds, and also furnish a complete inventory of all investments and properties of every kind and nature belonging to the same. The principal of all such trust funds shall never be drawn upon for any purpose whatsoever, but shall remain as a perpetual trust for the purposes indicated.

The following regulation is proposed in the place of Article II above, if the funds are to be handled by a trust company.

ARTICLE II.

The trustees of this church shall receive all funds and properties received by the church for endowments or for maintenance, missionary or charitable purposes, and shall at once turn over, convey, and deliver the same to the Trust Company all such funds and properties with a full and complete copy of all written instruments relating to and providing for the care, disposal, investment, and distribution of such funds or properties; and such trust company shall handle and manage or sell, convey, and transfer such property and shall invest and re-invest the proceeds of such property and such funds in such securities as are or may be provided by the laws of the state of for investments by guardians of minors or for the investment of trust funds by trustees; shall receive all incomes and issues from such funds and property, and after paying from such income the expenses of the administration of the respec-

tive trusts, said trustee shall semi-annually pay the net income to the trustees of this church; the receipt by the trustees of the church or a majority of them shall constitute a valid and complete discharge from all liability of such trustees for payments so made, and such trustees shall apply the net income to such uses as the particular trusts may prescribe, or, in the absence of such provision, to such of the general uses, purposes, and benevolences of this church as the Board of Trustees [and the Board of Deacons of the church in joint meeting] from time to time may determine.

Such trust company shall make at least once each year a complete statement to the church of all receipts and disbursements, principal and income, on account of each of such properties and funds, and shall annually furnish a complete list or inventory of all investments and properties of every kind and nature belonging to the same. The principal of all such trust funds shall never be drawn upon for any purpose whatsoever, but shall remain as a perpetual trust for the purpose indicated.

FORMS OF BEQUEST.

If the bequest is unconditional:

Item

I give [devise] and bequeath to the Congregational Church of, the sum of dollars [or the following property, describing the same], the same to be devoted to the general uses, purposes, and benevolences of such church, to be paid within months after my decease to the treasurer of said church.

If the bequest is conditional and to be administered by the trustees of the church:

Item

I give [devise] and bequeath to the Congregational Church of, its successor or successors so long as said church, or successor or successors, shall be an Evangelical Congregational Church and with other Congregational churches represented in the National Council of the Congregational Churches of the United States or the successor of said Council, the sum of dollars [or the following property, describing the same], to be paid within months after my decease to the treasurer of said church and to be known as "The Fund," said fund [said property to be held, handled, and managed, or sold, conveyed, and transferred, by the trustees of said church and the proceeds thereof] to be invested and re-invested from time to time in such securities as are or may be provided by the laws of the state of, for investment by guardians of minors or for the investment of trust funds by trustees, and semi-annually to apply the net income arising therefrom,

To the general uses, purposes, and benevolences of said church; or

To the cost and expense connected with the music of said church; or

To the work of the "Women's Society," if any there be in such church; or

Any other specific use desired.

In event said Congregational Church of, or its successor or successors, shall dissolve or for any reason cease to exist, or in event it or they shall abandon the faith and ecclesiastical order recognized in said Council or its successor as Evangelical Congregational, then said property and the principal of said fund in its original or substituted form, and all accrued income, revenue, and interest therefrom, shall be conveyed, transferred, and paid to [one or more of the church or missionary bodies named as desired] for its or their charitable uses and purposes.

In event it is desired to have the gift or bequest administered by a trust company, the following is suggested:

Item

I give [devise] and bequeath to the Trust Company of, as trustee, its successor or successors in trust, for the purpose herein set forth, the sum of dollars [or the following property, describing the same], to be known as "The Fund." And I declare said trust to be as follows:

Said fund [said property to be held, handled, and managed, or sold, conveyed, and transferred, by said trustee, and the proceeds thereof] to be invested and re-invested from time to time in such securities as are or may be provided by the laws of the state of for investment by guardians of minors or for the investment of trust funds by trustees, and to pay semi-annually the interest or income arising therefrom to the trustees of the Congregational Church of its successor or successors, the same to be used by said trustees,

For the general uses, purposes, and benevolences of said church; or

Toward the cost and expenses connected with the music of said church; or

Toward the work of "The Women's Society," if any there be in said church; or

For any other specific or general purpose.

The receipt by the trustees of the church or a majority of them shall constitute a valid and complete discharge from all liability of such trustee for payments so made.

In event said Congregational Church, or its successor or successors, cease to be, or shall be dissolved, or in event said church shall cease to be an Evangelical Congregational Church and with other Congregational churches represented in the National Council of Congregational Churches in the United States or the successor of said Council, or shall abandon the faith and ecclesiastical order recognized in said Council or its successor as Evangelical Congregational, then the said property and said principal, in its original or substituted form, and all accrued income, revenue, and interest therefrom, shall be transferred, conveyed, and paid to [one or more of the church or missionary bodies, as desired] for its or their charitable uses and purposes.

REPORT OF THE COMMITTEE ON COLLEGES.

This committee originated in the desire, on the part of a number of college presidents and professors in attendance upon the Des Moines Council, for a closer relation between their own and similar institutions with the churches of the denomination. In the warm and friendly atmosphere of that assembly the impulse sprang up spontaneously to conserve the conspicuous benefits arising from focusing so many Congregational interests at a single point. It was argued that the denomination has no single greater asset than its reputation as a builder of colleges, and it was hoped that this department of its activity might be lifted into even greater prominence and made, through co-operative efforts, more productive, and that if any misunderstandings now existed or any spirit of aloofness on the part of either the colleges or the churches, something might perhaps be done to remedy the situation and some plan devised for strengthening the colleges through the churches and the churches through the colleges.

So a committee of ten was named, with these instructions: "To study the whole educational situation as it bears on the colleges most closely connected with the denomination, to put more definitely before the churches the place, the claims, the future, and the relations of the colleges to the Kingdom of God, especially of the Central and Western colleges, and to suggest and promote means that may insure that the higher educational work of our churches shall not slacken, but rather grow deeper, broader, and more influential."

A somewhat comprehensive commission this. The committee from the start had to find and follow its own path. No similar committee had ever been created by a National Council, so there was no precedent. The first thing manifestly was to look the ground over and define our functions and responsibilities. That necessitated at once a determination of the colleges which may be fairly called "closely connected with the denomination." Then an ascertaining of what the denomi-

nation has done and is doing for them, and next of what they are doing for it. Then, by way of comparison and possibly of incentive, we deemed an inquiry into the educational methods of some other denominations advisable, while out of these four fields of investigation we hoped we should be able to glean something that would be suggestive with regard to what more can be done so that "the higher educational work of our churches shall not slacken, but rather grow deeper, broader, and more influential."

I. WHAT ARE THE CONGREGATIONAL COLLEGES?

This is the crucial and the perplexing question. The answer, never easy, has been rendered more difficult by the creation of the Carnegie Foundation, which limits its beneficence to professors of non-sectarian institutions. So, certain colleges, which might have avowed themselves Congregational on the platform of this Council three years ago, might hesitate to-day to reiterate that allegiance. But the committee did not venture itself to act as judges. Instead, it sent six inquiries to the institutions listed in the Year-Book under the heading "Colleges Associated with Congregationalism." These questions and answers follow:

(1) Do you consider yours a Congregational institution, and, if so, in what sense?

"Yes." Beloit, Bowdoin, Doane, Drury, Fairmount, Fargo, Iowa, Marietta, Oberlin, Olivet, Pacific, Ripon, Straight, Talladega, Washburn, Wheaton, Whitman.

"No." Amherst, Dartmouth, Fisk, Middlebury, Mt. Holyoke, Smith, Wellesley, Williams, Yale.

"Yes, conditionally." Colorado, Pomona, Rollins.

The emphasis of some who say "Yes" is pronounced and unqualified, as is that of most who say "No"; but the majority who say "Yes," and the three who say "Yes, conditionally," are disposed to interpret their Congregational basis liberally, ascribing it to the fact that they owe their origin to Congregational initiative, or that the majority of their faculty and students are Congregationalists, or that their present sympathies are more with Congregationalists than with any other denomination.

It should also be said that some of those who say "No"

expressed their attachment to the denomination because of historical and personal considerations.

(2) Do your constitution and by-laws specify that a certain portion of your trustees shall be from the Congregational denomination?

"Yes." Doane, Drury, Fargo, Pacific, Pomona, Whitman, Yankton.

"No." Amherst, Beloit, Bowdoin, Carleton, Dartmouth, Fisk, Iowa, Marietta, Middlebury.

(3) Are you in any way affiliated with your state body of Congregationalists?

"Yes." Beloit, Bowdoin, Dartmouth, Wheaton, Doane, Fargo, Carleton, Williams, Oberlin, Olivet, Pacific, Ripon, Yale, Pomona, Straight, Talladega, Washburn.

"No." Fargo, Amherst, Drury, Fairmount, Fisk, Iowa, Marietta, Mt. Holyoke, Middlebury, Rollins, Smith, Wellesley.

The affiliation, wherever it exists, is either through the appointment by the state body of Congregationalists of a visiting committee, or the voluntary sending by the college of a delegate to each annual meeting of the state body. In one or two cases state bodies have the right of nominating trustees.

(4) Do you report yourself as Congregational to the United States Education Commissioner and to the World Almanac?

"Yes." Bowdoin, Doane, Drury, Fairmount, Fargo, Olivet, Pacific, Pomona, Straight, Talladega, Yankton, Wheaton.

"No." Amherst, Beloit, Berea, Carleton, Iowa, Dartmouth, Iowa, Yale, Williams, Middlebury, Mt. Holyoke, Marietta, Oberlin, Ripon, Rollins, Smith, Wellesley, Washburn, Whitman.

Four of those who say "Yes" to our question do actually report themselves to the World Almanac for 1907 as undenominational or non-sectarian, namely, Bowdoin, Olivet, Pomona, and Talladega; while two, Tabor and Washburn, one of which said "No" to the question submitted, are listed in the World Almanac as Congregational. The statistics of the World Almanac profess to have been "communicated to the World Almanac by the presidents of the respective institutions." If those statistics are reliable, there are nine Congregational colleges out of the four hundred and thirty-eight "principal universities and colleges of the United States," and these nine

are Doane, Drury, Fairmount, Fargo, Pacific, Tabor, Washburn, Wheaton, and Yankton.

(5) Have you ever given any mortgage of your property to the Congregational Education Society, or received any help from it?

"Yes." Doane, Fairmount, Fargo, Pacific, Pomona, Ripon, Rollins, Whitman, Yankton.

"No." Amherst, Beloit, Bowdoin, Carleton, Dartmouth, Drury, Fisk, Iowa, Marietta, Middlebury, Smith, Straight, Mt. Holyoke, Oberlin, Olivet, Talladega, Wellesley, Williams, Yale, Wheaton, Washburn.

(6) At present what proportion of your fund comes from Congregational sources?

Replies are not exact estimates, but are as follows:

Beloit, eighty per cent to ninety per cent; Bowdoin, "Small"; Carleton, two thirds; Doane, "Greater than from any other denomination"; Drury, ninety per cent; Iowa, "Large"; Marietta, "Large"; Pacific, fifty per cent; Pomona, nine tenths; Rollins, one half; Straight, one half; Yankton, "Nearly all"; Washburn, one third.

It is plain from the general tenor of these replies that we cannot apply the adjective Congregational to the average institution associated with the denomination in any such sense as many colleges may be called Presbyterian or Methodist, or by the name of some other Christian body. They are Congregational by virtue of their ancestry, traditions, atmosphere, prevailing sympathies of the men in charge, and because they stand for a certain type of instruction and character building. They are not Congregational because bound to a given group of churches, or to a denominational society, by legal obligations, or by the necessity of conforming their policy to instructions from any ecclesiastical authority.

II. WHAT THE DENOMINATION HAS DONE AND IS DOING FOR THESE COLLEGES.

Almost all these colleges mentioned owe their very existence to the initiative of Congregationalists, and their growth and development quite largely to the spirit and ideals of our churches that have always fostered educational plants. In the ninety-one years of its existence our College and Education Society

has contributed over six million dollars to schools, colleges, and the education of Congregational ministers. It is now contributing annually to four colleges on its special list about twelve thousand dollars. What the denomination has done through its society is, however, comparatively small when contrasted with the many individual benefactions from sterling Congregational laymen the country over. It is their money freely and constantly poured out that has, to a great extent, permitted the erection of dormitories, chapels, libraries, science buildings, and recitation halls; and though streams from many other sources now flow into the treasury of these colleges, the Congregational fountain seems far from exhausted, and every week, almost every day, some institution is enriched because of the generosity of some man or woman connected with a Congregational church. Moreover, it is from our churches that the supply of teachers and pupils is, to a great degree, recruited. Withdraw the support, sympathy, and assistance of our churches from the colleges, and they would feel bereft and soon be weakened.

III. WHAT ARE THE COLLEGES DOING FOR THE CHURCHES?

On this point these questions were sent to the presidents of all the colleges listed in the Congregational Year-Book:

1. What part do the president and members of the faculty take in the denominational life?
2. Do they preach?
3. Do they serve on denominational boards?
4. Do they attend and take part in state and local associations?
5. Do the professors and older students teach in the Sunday-schools in the community?
6. Do they attend and take part in the prayer meetings?
7. Do they hold evangelistic meetings in the vicinity?
8. Are they interested along the lines of social and philanthropic betterment?
9. What proportion of the students go into the ministry?
10. What proportion leave the college earnest Christians?
11. What proportion came into the Christian life during their college days?
12. Other things (that is, scholarship, equipment, experience,

teaching power, winsomeness of personality) being equal, do a man's faith and enthusiasm stand as factors in his election to the professorship or instructorate?

Responses were received from all but three, namely: Williams and Middlebury colleges and Straight University. Of the remainder, two virtually declined to answer the questions, one of them, Yale College, on the ground of its belonging to all denominations; the other, Illinois College, for the reason that it had recently become affiliated with the Presbyterian denomination. No attempt is here made to give the results of this inquiry in tabulated form, although such can be furnished in case of need.

Answers bear eloquent testimony to the far-reaching service rendered by the faculties and students to the local and sectional church life and to the denomination as a whole. Without exception the faculties of the different institutions number clergymen among their prominent members, and these clergymen, in addition to their college duties, are rendering continuous service to the churches. They attend local and state associations, are found on the membership of councils, preach from Sunday to Sunday in the churches of their constituency, and often, farther afield, are largely represented on local, state, and national denominational boards. Almost without exception the faculties and students furnish leadership for the Sunday-schools and constitute a large and effective factor in the teaching force. Invariably they are found lending strength to the prayer meetings, it not seldom being the case that the prayer meetings in their absence would have but a name to live. In a few instances where the faculty and students do not attend and coöperate in the local prayer meetings, the reason is to be found in the activities of the students in the Young Men's Christian Association and the Young Women's Christian Association. The replies make it evident that the vitality and progress of denominational life in the regions contributory to our colleges are dependent upon the generous and often gratuitous service of the college body. Churches not a few owe their existence to the neighboring college. This quotation may be taken as representative: "One country church seven miles from town, too weak to support a pastor, has for a long term of years been regularly supplied from the faculty. We have not held

evangelistic meetings, but the churches of the neighboring towns have frequently been kept alive by the work of the older students who supplied them regularly for a time.

"When I began my work at the foundation at ——— College there were eight or ten little Congregational churches within the limits of ——— Association. These churches had an enrollment of 231 members. Twenty-two churches now exist there, with 2,178 members. It was my privilege to save two of the little churches from extinction by both effort and pecuniary help. But for the college all, ere now, would have become extinct."

Even more striking is the testimony borne to the part taken by the college bodies in civic life and in movements for social and philanthropic betterment. The college bodies stand for the highest civic ideals and are lavish in expert and tireless service for everything that makes for political and social betterment. Here are two significant and illuminating hints: "Our students constitute a large portion of the Endeavor Society, and they have largely manned the social settlement work which has been carried on among the colored people of ———. Some of the students have usually been at the head of this work." "Members of our faculty have been active in civic affairs. Professor ——— has been mayor of the city and a number of the faculty have been aldermen." It is safe to say, on the basis of these replies, that the great humanitarian movements along civic, political, industrial, and social lines find their inspiration and their informing intelligence and the noblest leadership in the wise men of these college faculties.

None the less significant is the contribution made by the colleges in the actual helping of young men and young women into the Christian life, the establishment of them in Christian character, the firing of them with Christian enthusiasm. On the face of the statistics the proportion of the students coming into the Christian life during their college days varies largely with different institutions, ranging from five per cent and ten per cent in the majority of cases, to forty-five per cent, fifty per cent, and even seventy-five per cent in exceptional cases. The higher percentages represent estimates, whereas the lower averages represent the cases where there has been a careful investigation. So that it would be fair to take ten per cent as

a representative average. This apparently small figure, however, represents an actual service all out of proportion to its seeming size, for the replies bear unanimous testimony to the fact that the majority of students seeking admission have, prior to their entrance, already professed faith in Christ. That, in spite of this, ten per cent of the student body have been won to Christian life and service during the college course, marks the Christian college to-day as one of the most signal and effective agents for Christian evangelism. More gratifying, however, is the practically unanimous testimony to the fact that many graduates from our institutions go out from their years of study devoted and enthusiastic followers of Jesus Christ. Strong and vital must be the influence of the teaching and the personalities that hold young men and young women true to the faith during the years of natural questioning and swiftly expanding vision. These results are not confined to the smaller and more distinctly denominational institutions where religious influence is popularly and naturally supposed to be more direct and effective. Wellesley reports from one hundred to one hundred and fifty young women a year brought into open allegiance to Christ, while Dartmouth College significantly reports, "Scarcely a communion has been held in the church during the last two or three years without accessions from the students on confession, sometimes in large numbers."

Peculiarly reassuring are the responses to the question touching the proportion of the students going into the ministry. Here again the statistics show a variation, the range being from ten per cent to forty-four per cent. The apparent discrepancy is explained by the fact that the larger averages represent a survey of the total history of the college, whereas the lower averages tell the story of the last few years. In no instance of those making replies does the proportion at the present time fall below ten per cent; there is an evident turning of the tide. These averages, however, represent the proportion of male students alone in definite preparation for the ministry. Consequently, to gain an adequate idea of the contribution made by our colleges to the forces of aggressive Christian enterprise, there must be added the no small number of both young men and young women drawn into forms of Christian activity which do not call for special theological training, namely, Y. M. C. A.

work, lay movements of all kinds, and missionary work in foreign lands.

The explanation for the influence of college life in winning men and women to Christ, in establishing them in Christian character, and in generating of Christian enthusiasm becomes simple and plain when the answers to the last question touching the emphasis placed on Christian faith and enthusiasm on the part of candidates for the teaching force are passed in review. In view of the popular impression that Christian faith and character are held secondary to scholarship, expert training, and teaching power, the replies have been nothing less than startling. With but one exception, and that by no means a complete exception, the replies have been emphatic and unequivocal in the front rank given to Christian personality as a condition for employment on our college faculties, this being true not alone of the smaller and distinctly denominational institutions, but also of not a few of those that are truly national in their constituency, and that acknowledge no denominational affiliation.

Altogether this part of the investigation leads to the conviction that the colleges, while the children of the churches and dependent upon them for their best life, while helpless without the support, sympathy, and gifts of the churches, have put the churches under a debt for moral and spiritual leadership, for expert and generous service, that is incalculable.

IV. WHAT OTHER DENOMINATIONS DO FOR THEIR COLLEGES.

The Methodist church has one central Board of Education whose business is the promotion of all the educational work of the church. Its specific aim is to secure "a well-equipped force of men and women for the ministerial, missionary, evangelistic, and educational work of the church." It supports many institutions both at home and abroad on the mission field, and lays much emphasis upon aiding individual students by means of small loans. In the last school year of which records are available, 1,959 students were thus aided. Since this method was inaugurated in 1873, 14,025 students have received a total of \$1,452,314.15 in loans. Of these students thus aided 7,598 are now in the ministry, 930 are missionaries, 289 are ministers and missionaries, 3,068 are teachers, and

2,140 are in other callings. Methodist institutions comprise, first, 23 theological schools, with 1,244 students last year, and a total property of \$4,579,572; second, 52 colleges and universities, with 33,512 students, and \$29,792,980 of property; third, 49 classical seminaries (or academies), enrolling 10,045 students, and possessing \$3,796,969 of property; fourth, 9 institutions exclusively for women, with 1,457 students and \$1,762,516 worth of property; fifth, 33 foreign mission schools; sixth, 4 missionary institutes and Bible training schools; and seventh, 1 normal university. This last enrolled 2,926 students last year, while in the 33 foreign mission schools 5,586 scholars were enrolled. This is an extensive educational work, the result of a comprehensive, energetic policy. One hundred and forty-nine institutions in 1905 enrolled 53,914 students, and possessed property valued at \$38,935,804. In addition to this work, the Sunday-School Union and Tract Society ought perhaps to be enumerated as educational agencies on a large scale. The Methodist church has spread education far and wide under the Methodist banner.

The minutes of the General Assembly of the Presbyterian Church in the United States of America, under date of August, 1907, contain valuable information and suggestion under the report of the College Board. The value of having one central board and one consistent, far-reaching policy for the encouragement of Christian education is apparent. We quote an interesting comparison (p. 394): "Where the Baptist church has 103 colleges, the Presbyterian church in all its branches has but 68; where the Methodist church has 2,893 teachers, the Presbyterian church has but 1,433; where the Methodist church has 38,115 pupils, the Presbyterian church has only 17,571. Presbyterian college property is worth only about half of that controlled by the Baptist church.

In the year 1906-7, \$110,128.40 passed through the treasury of the Presbyterian board, and \$1,451,193.39 was given directly to institutions "for increased endowment, new buildings, improved equipment, and current expenses." The guiding principle is "to develop small colleges of high educational standing, and to keep a definite atmosphere of Christian faith and service in them all." The main effort is to secure "gifts for endowment for the individual colleges." The board

defines a "small" college as one "where the student body, in relation to the size of a carefully chosen faculty, is small enough to insure a real personal influence of the teacher in the up-building of student character, and close personal supervision of student work. Such an institution will treat the student body as made up of pupils rather than independent scholars engaged in personally chosen research work." The board stands for "certain definite religious characteristics in all college work. All Presbyterian institutions must require Bible teaching and give a distinctly evangelistic training, a constant discipline for all their scholars, designed to send them out as educated Christian workers."

This seems to us an altogether admirable statement of policy and effort. Can the Congregational churches do better than to make their special aim the developing of "small colleges of high educational standing" and the keeping of "a definite atmosphere of Christian faith and service in them all"? And this suggests that perhaps the right definition of a Congregational college is to be found, not in the ecclesiastical constitution of the board of trustees, or in any legal contrivance to insure organic connection with the denomination, but rather in the definitely avowed purpose and effort to keep such "an atmosphere of Christian faith and service" as may be approved by the Congregational churches in the spirit of their history and ideals and to keep the colleges in positive and hearty coöperation with the Congregational churches in their work. Insistence upon this would justify calling many colleges Congregational which technically are known as undenominational, and would solve the perplexing questions which have risen of late in connection with the establishment of the Carnegie Foundation for the Advancement of Teaching.

V. WHAT MORE CAN BE DONE ?

The closer relation of colleges and the churches cannot be brought about by any pressure from without in the form of denominational authority and supervision. In proportion as the colleges gain strength they are less disposed to be trammelled by any denominational label. Moreover, we have no machinery designed to hold them within metes and bounds. Any relation of oversight is as impossible as it is undesirable.

Whenever a denominational relationship cramps its best development, any live, progressive college will, as in the case of the Carnegie Foundation, seek to be free of it, and this must not be interpreted as equivalent to renouncing the denomination or disowning a birthright.

The only relation that can endure and prove mutually serviceable is that based on sympathetic interest and friendly coöperation. The churches must prize and cherish the colleges for their intrinsic worth and for the service which they may in turn render the churches and the world. Both bodies must do their share toward establishing and strengthening such an informal but intrinsically important and potentially fruitful relationship. Your committee ventures to offer a few suggestions looking toward this result.

1. The churches must continue enthusiastically the work of college sustaining on broad, generous lines, and of nourishing them into vigorous life, not thinking of the returns to the denomination in glory, but believing that the outcome, in the form of a well-equipped, Christian institution, standing for that which is best in religion and education, is the final end of effort.

The great distinction of Congregationalism in missionary and educational work is that it is willing to subordinate its own ecclesiastical prestige to the real advance of the kingdom of God. Of course, where money from Congregational sources is invested, those charged with its disbursement ought to guard the real wishes of the givers, who seldom have in view a narrow denominational propaganda, but would not approve, on the other hand, of a successful raid upon an institution by some stronger denomination, yet are satisfied if a broad, comprehensive Christian policy obtains. Something more than general good-will toward the colleges on the part of the churches is desirable. The attitude should be one of a large-visioned and aggressive faith and of active sympathy with them in their effort to meet the new educational opportunities and requirements of our time.

2. The churches ought to recognize and utilize the Christian forces of the colleges. Their presidents and professors should be asked and expected to take part in the local and state conferences and associations. The Christian students should be invited in deputations or singly to address the churches. The

programs of our local, state, and national bodies should provide a generous amount of time for hearing from representatives of the colleges. Such work as Professor Steiner is doing in Iowa in the direction of making the churches of Iowa feel the Christian zeal and purpose of the students at Grinnell might well be imitated by other colleges and invited by the churches.

3. In any plan for a closer relation of the churches and the colleges the Education Society of the denomination must be included. It is the natural link between the two. It has a definite function and possesses machinery whereby the churches and the educational institutions may be welded together. It has contributed much to Christian education and it has still much to do. If it cannot match year by year the large donations of a Carnegie, a Rockefeller, a Pearsons, it can furnish subsidies that may set many an institution on its feet and tide over periods of distress. It can investigate claimants upon the bounty of our churches; it can safeguard moneys already invested, and serve as a clearing-house of information. It can perhaps influence possessors of large wealth, both within and without the denomination, to give to specific causes. Its standing ought to be such as would lead intending givers to look to it for counsel and direction.

But we would not have the Education Society confine its duties to that of an almoner. We could wish that it might be a factor in helping to solve, not merely the financial, but the intellectual and moral, problems that the colleges face. Here is the question of the proper balance between classical and scientific studies; the question of the small Christian college versus the large state university; the all-important question of moral and Biblical instruction in the colleges. Then there are specific problems confronting specific institutions on which its judgment might be invoked. In other words, the society ought not to be looked upon by the colleges merely in the light of a possible fountain of money, or by the churches merely in the light of a beggar for money, but both should feel its importance and influence in other departments as a factor in the intellectual life of the denomination and in the growth and expansion of the colleges.

To that end we would suggest that the president and secre-

tary of the society be invited to the occasional meetings of the presidents of our colleges, and that they should be welcome guests on important occasions in connection with the institutions. Moreover, the presence on the board of directors of men actively identified with collegiate life will help to tighten such a bond. An excellent step in this direction has been taken this past year by the society itself in electing to its board Prof. Albert Bushnell Hart, of Harvard University.

In conclusion:

Our Congregational churches can never recede from their educational tasks. It is theirs to do in the coming time, as in the past, what no other agency will do. They must maintain strongly colleges at points where the need of higher Christian institutions is manifest. They must do it in the broad interests of Christian education and for the sake of the nation and not because of what they expect to be returned to them in denominational expansion. That is Congregationalism at its best in any field of service, energetic but unselfish, eager to pour itself out for the need of the world. Let our colleges from the Atlantic to the Pacific on which we are relying for the scholars and leaders of the future feel about them for sympathetic interest and financial support of the churches. Let there be no semblance of indifference on one side, or of disdain on the other; let the churches accord them freedom to work out their individual problems, and hold them strictly accountable to but one criterion, that ancient and splendid ideal, *Pro Christo et Ecclesia*. And they will not disappoint us.

H. A. BRIDGMAN.

CYRUS NORTHRUP.

L. H. HALLOCK.

S. B. CAPEN.

H. A. STEVENS.

E. D. EATON.

W. F. SLOCUM.

H. C. KING.

S. B. L. PENROSE.

F. N. WHITE.

REPORT OF THE COMMITTEE OF THE NATIONAL COUNCIL ON COMITY, FEDERATION, AND UNITY.

The National Council at its last session in Des Moines gave your committee instruction on two special subjects: (1) To advance the federation of Christian churches in this country; and (2) to advance the union proposed between the Congregationalists, the United Brethren, and the Methodist Protestants.

The present report gives an account of your committee's action under these instructions.

1. The Federation of Christian Churches.

The last National Council approved the plan of a National Federation of the Christian Churches of the country, and made provision for appointing delegates to attend a conference to create such a federation; and authorized preliminary arrangements to be made by the National Federation of Churches in conference with your Committee on Comity, Federation, and Unity. Your committee accordingly continued its conference with that already existing National Federation of Churches, and took an active part as members both of your committee and of that Federation in calling the Conference. A member of your committee, Dr. E. B. Sanford, was made secretary of that Federation, and had the chief burden of correspondence and preparation. The Conference met in New York, November 15-21, 1905. A letter of invitation had been sent out to the proper officers of all evangelical Christian denominations in the country, and delegates had been appointed through their national bodies by thirty denominations, including, with scarce an exception, all of any prominence in the country, representing a communicant membership of eighteen millions. This was the first time that our Christian bodies have ever officially met together, and the meeting was recognized by all as of the utmost importance and value. There was constituted "The Federal Council of the Churches of Christ in America." The plan of federation is presented with this report, and, by an official letter from the Conference, is presented to you for your approval.

Should you so approve, it will be your duty to appoint members for the first meeting of the Federal Council to be held in December, 1908. Each denomination is entitled to four members, and, in addition, to one member for every fifty thousand communicants or major fraction thereof. This will entitle the Congregational body, on its present membership, to nearly twenty members. The officers of the Conference were the Rev. William Henry Roberts, D.D., LL.D., Permanent Chairman, and the Rev. E. B. Sanford, Permanent Secretary. Dr. Roberts, as Secretary of the Presbyterian Alliance, had had much experience in interdenominational meetings, and to his guidance and to the diligent service of Dr. Sanford the Conference and the churches composing it are greatly indebted for the successful creation of this great and permanent assembly of the Protestant Christian forces of the country, in which we doubt not our Congregational churches will take part next year.

2. On the subject of union with other denominations, the last National Council took the following action:

“*Resolved*, That this National Council heartily approves the purpose and the general plan for the closer union of the Methodist Protestants, United Brethren, and Congregational denominations; and that we accept the plan as presented by the committees of the three denominations, with the earnest hope that it may lead to a complete organic union.”

Other action by the last Council provided for the election of delegates and the first meeting of the General Council of the three denominations. In accordance with these directions the committees of the three denominations on Time and Place met in Pittsburg, Pa., August 20, 1905, and agreed to call the General Council of the three bodies at Dayton, Ohio, February 7-9, 1906. Accordingly the General Council met at that time and place, delegates having been appointed, in accordance with the direction of the last Council, by the Provisional Committee, the Congregational delegates present being 110 in number. On the opening of this General Council a resolution was presented by the Rev. T. H. Lewis, in behalf of the Methodist Protestants, declaring that “our first and chief business is to provide for the organic union of these three bodies,” and appointing large committees from each of these bodies, on Doctrine, Polity, and Vested Interests, for the purpose of accomplishing this result.

Three committees of 21 were thus appointed by each denomination, and were divided in each denomination into sub-committees of seven each. They met together, those of the three denominations on Doctrine, thus 21 in all; the three on Polity in the same way, and the three on Vested Interests. After much consideration, and the approval of each separate report by the combined committees, 63 in all, they were presented to the General Council, and voted on by the delegates of each denomination meeting separately. In this way the three denominations approved the report of the Committee on Doctrine; that on Polity was accepted as the basis for further consideration by the committee; that on Vested Interests, which simply declared that they found no insuperable obstacles and desired time for further investigation, was approved. The subject of a name for the united body was left to a separate committee. The committees were continued, and with much enthusiasm and deep gratitude to God for the success of their labors the General Council adjourned to meet at the call of the chairman, the three committees on Creed, Polity, and Vested Interests being authorized to continue their work in the meantime and report at the adjourned meeting.

The reports of the three committees, as accepted by the General Council, were widely published in the denominational journals and received much attention, discussion being especially directed to that on Polity.

The second General Council of the three churches was called to meet in Chicago, March 19-21, 1907, to hear the report of their committees. There were present 118 delegates appointed from the Congregational churches, and a proportionate number from the two other denominations. After full discussion for three days, by the sub-committees on Legal Relations, Publication Operations, Benevolent Societies, and Educational Institutions, herewith appended, and the Committee on Polity, and the further discussion of the reports in the full committee of sixty-three, in the presence of all the members of the Council who desired to attend, the following "Act of Union," reported by the special Committee on Polity, approved by the committee of sixty-three in accord with the report of the committees on Vested Interests and Legal Questions, and embracing the recommendations of the committees on Name and Doctrinal Statement, was unani-

mously adopted by the Council and recommended for adoption by the national bodies of the three denominations, as follows:

ACT OF UNION

Between the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church.

We, the representatives of the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, believing that we can do more to promote the work of our Lord Jesus Christ in the world by uniting than by continuing our separate existence as denominations as heretofore, and being of one accord in the desire to realize our Lord's prayer, "that they all may be one," having already at the first meeting of this council entered into a common Declaration of Faith hereinafter set forth, do now, in order to bring about an organic union, propose to our respective denominations the Articles of Agreement hereinafter set forth.

DECLARATION OF FAITH.

We, the representatives of the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for fellowship in the Holy Spirit. In this solemn act of faith and obedience towards the great Head of the Church, we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to Him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and further, in our consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

2. We believe that God, the Father and Lord of all, did send his son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men who, hearing God's call of divine love, do heartily put their trust in the Saviour whom his love provided, are assured by his word of his most fatherly forgiveness, of his free

and perfect favor, of the presence of his spirit in their hearts, and of a blessed immortality.

5. We believe that all who are, through faith, the children of God, constitute the Church of Christ, the spiritual body of which he is the head; that he has appointed them to proclaim his gospel to all mankind, to manifest in their character and conduct the fruit of his spirit; that he has granted them freedom to create such offices and institutions as may in each generation serve unto those ends, and that for the comfort of our faith he has given to his Church the sacred ordinances of Baptism and the Lord's Supper.

6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, in the rebuke of all unrighteousness.

Possessed of these convictions, both as truths which we do most firmly hold and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union, and in the name of all the churches which we represent, commit ourselves, body, soul, and spirit to the faith, love, and service of him who made us and saved us, the everlasting God, our Father, Redeemer, and Lord. To him be ascribed all praise, and dominion, and glory, world without end. Amen.

ARTICLES OF AGREEMENT.

ARTICLE I.

The name of this organization shall be The United Churches, comprising the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church.

ARTICLE II.

For the purpose of realizing the fellowship of the churches, and to provide for their coöperation, they shall be organized into District Associations, Annual Conferences, and a National Council.

ARTICLE III.

District Associations shall have their boundaries, composition, duties, and prerogatives defined by the Annual Conferences, of which they shall be sub-divisions.

ARTICLE IV.

1. State Associations of the Congregational Churches and Annual Conferences of the Church of the United Brethren in Christ and of the Methodist Protestant Church shall be recognized and continued as Annual Conferences under this organization until such time as the National Council may, by the consent of the parties concerned, arrange new boundaries. They shall have the right to maintain intact their present modes of organization and operation in local affairs, but they shall be known and styled as Annual Conferences of the United Churches, comprising the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church; and they shall make effective this union

by coöperating with the National Council in all matters affecting the general interests of the churches.

2. Two or more State Associations or Annual Conferences may, by mutual consent, unite to form one Annual Conference, with power to make rules and regulations for its organization and operation in local affairs.

3. All Annual Conferences shall have power to make rules and regulations for their organization and for the conduct of all their local affairs.

4. Ordination to the ministry and ministerial standing shall be in Annual Conferences, except where it is preferred to delegate or leave these to local bodies.

ARTICLE V.

The National Council of Congregational Churches and the General Conferences of the Church of the United Brethren in Christ and of the Methodist Protestant Church shall continue their legal existence as long as may be deemed necessary.

ARTICLE VI.

1. The National Council of the United Churches, comprising the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, shall assemble in.....
.....on the third Thursday in May,..... and regularly thereafter on the same day every four years. It shall be composed of representatives as follows: Each Annual Conference shall be entitled to one ministerial and one lay representative for every five thousand members and major fraction thereof, within its bounds, to be elected as itself may prescribe. *Provided*, that each Annual Conference shall be entitled to at least one ministerial and one lay representative; and *provided*, that the National Council may at any time change the ratio of representation.

2. A majority of the representatives in attendance shall constitute a quorum of the National Council, and ordinary questions shall be determined by a majority vote; but no vote shall be passed contravening or modifying this Act of Union unless a majority of the representatives from each denomination represented in the union agree thereto. And whenever requested by a majority of the representatives of any one of these denominations, the vote shall be by denominations, and a majority of each shall be necessary to carry the question pending.

3. The National Council shall elect at every quadrennial meeting a president, a secretary, a treasurer, and such other officers as may be deemed necessary, who shall hold office until their successors are elected, and who shall perform the usual duties of their office and such other duties in the service of the churches as the Council may determine.

4. The National Council at its first meeting shall proceed to organize societies and boards for the conduct of the general business of the churches, such as missionary, evangelistic, educational, church building, Sunday-school, publishing, and other benevolent work; or it may adopt for any of these purposes, societies and boards now existing if a majority of the representatives of each denomination consent.

5. In organizing these societies and boards the National Council shall name for membership therein those who now constitute such societies and

boards in the denominations represented in this union wherever similar societies and boards exist; and in others membership shall be distributed among the denominations in due proportion. This arrangement, however, shall be only temporary and for the purpose of facilitating the combination of the interests involved and preventing confusion and interruption in the work of any existing society. As soon as may be, consistently with the interest of the work, the membership of these societies shall be reduced to a basis of economy and efficiency of administration, and the National Council shall at every quadrennial meeting determine how many and who shall constitute these societies and boards.

6. All societies and boards now existing in the churches represented in this union shall, as soon as possible after the adoption of this Act of Union, and the organization by the National Council of the societies and boards indicated in this Article, cease their active operations in collecting funds from the churches. They shall hand over to the corresponding societies and boards organized in pursuance of this article the income of all their funds and use of the property and equipment now used in the prosecution of their work, wherever this may be lawfully done pursuant to their corporate purpose; and in general it is understood that they will coöperate in carrying out the true intent and purpose of this union to consolidate all the active operations of the three denominations in general church work. But nothing herein contained shall direct nor authorize any diversion of trust funds from the spirit of the purpose for which such funds were donated.

7. The societies and boards organized by the National Council shall meet at the call of the president of the Council as early as practicable after the adjournment of the Council, and elect officers. They shall secure charters in pursuance of the instructions of this article and appoint secretaries and agents for the prosecution of the work assigned them. They shall arrange for the visitation of churches and Annual Conferences by their agents in the interest of their work, and take full charge of all the work now performed by corresponding societies and boards in the denominations represented in this union. They shall make a full report to each regular meeting of the National Council, and shall be responsible to that body.

8. The National Council shall make rules and regulations for the conduct of its business and for the prosecution of all the general work of the church; it shall counsel, warn, and appeal to the churches on questions of religious and administrative concern, and in general shall represent the churches; *provided*, that nothing be done in contravention of this Act of Union.

ARTICLE VII.

Ministers in good standing in any denomination represented in this union shall be ministers in this organization. Licentiates shall retain their standing for the period of their licensure. Ministers under censure must look to their own denomination for relief.

ARTICLE VIII.

This union shall be consummated by the adoption of this Act of Union by the denominations represented, in accordance with their rules and regu-

lations; and when the moderator of the National Council of Congregational Churches, the bishops of the General Conference of the Church of the United Brethren in Christ, and the president of the General Conference of the Methodist Protestant Church shall have announced that this Act of Union has been adopted by the proper bodies representing their respective denominations, these officers shall unite in filling the blank in Article VI, Section 1, fixing the place and time for the meeting of the National Council, and publish the same, together with a call for the election of representatives, according to Article VI.

The action thus taken was widely published in the denominational press and elsewhere. The Congregational delegates in attendance appointed a committee, consisting of Dr. Washington Gladden, President W. Douglas Mackenzie, and Dr. Asher Anderson, to prepare a letter to the churches detailing what was done and what was its purpose and bearing. This was done and the letter was widely distributed. Various conferences and churches have taken action on the subject, which will be presented to this Council. In this Act of Union it was desired simply to provide for the organization and meetings of local associations and state conferences and a National Council, and for the ultimate union of benevolent, educational, and publishing boards, but leaving to the National Council and local bodies full liberty as to the conduct of their affairs — the purpose being to avoid all questions of difference that had arisen, and to allow freedom for the maintenance of customs of administration prevalent in different sections of the country. Under this principle of liberty no episcopal authority was given to any officer, and no judicial machinery was provided under which charges and trials should be brought.

In accordance with the liberal and yet evangelical spirit of our Congregational churches, and remembering their ancient devotion to the brotherhood of all those who love our Lord Jesus Christ, and yet fully feeling their obligation of loyalty to those cardinal and coördinate principles of both autonomous liberty and connectional fellowship to which we have consistently testified, your committee has joined with the chosen delegates of our body, and with those of two kindred and honored denominations, in presenting to this National Council and to the churches this plan and Act of Agreement for your approval and recommendation to our churches. We offer it, not for denominational glory, but believing that such a union as is here proposed, and others which we hope may follow, will

enhance the mutual service of the three denominations for the kingdom of Christ; will, to this extent, remove occasions for rivalry and waste; will bring Christian brethren closer to each other; and will somewhat help the world to know that the Father has sent his Son to be the Saviour of lost men. We accordingly present it to you for consideration, and, if you think best, for approval. We would have it understood, however, that this proposed plan of union is presented to you, not as the work of your present committee, but as devised and approved by the large Council of the three denominations, and of more than a hundred representative Congregational ministers and laymen appointed for the purpose under your direction.

Covering, then, the two branches of work committed to us by the last National Council, your committee offers the following resolutions for your action:

Voted: That the National Council of the Congregational Churches heartily approves the organization of the "Federal Council of the Churches of Christ in America," and recommends our churches to take their constituent part in its support under the plan adopted by the Inter-Church Conference on Federation held in New York City in 1905.

Voted: That this National Council heartily approves the proposed Act of Union between the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, and recommends that our conference and churches and our benevolent societies accept such corporate union between the three denominations.

Voted: That the Committee on Federation, Comity, and Unity be authorized to act in behalf of this National Council for the purpose of aiding in the consummation of this proposed union and in the further advancement of the cause of comity, federation, or unity of our various Christian bodies.

Voted: That in case the Committee on Comity, Federation, and Unity find it desirable to add to its number for special service, they have authority to do so.

WILLIAM HAYES WARD.

R. E. JENKINS.

ELIAS B. SANFORD.

WILLIAM H. WARREN.

ARTHUR L. GILLET.

LUCIEN C. WARNER.

THE DEACONESS MOVEMENT IN MODERN TIMES.

The revival of the office of deaconess as an office of the church during the first half of the last century is due to the wisdom, energy, and faith of Theodore Fliedner, pastor at Kaisersworth-on-the-Rhine from 1822 to his death in 1864. Fliedner was born January 21, 1800, in Eppstein, of poor parents, obtained a thorough education chiefly by his own efforts, and began his ministry, just before he was twenty-two years of age, in one of the poorest parishes in the Rhine province. In less than a month after his settlement financial reverses swept away the little property on which the parish depended for a portion of its income and rendered it necessary, it was supposed, for the youthful pastor to go elsewhere. Other fields were offered him but he felt that in its adversity the parish needed him more than ever and at once set out on a collecting tour through the Rhine country, Holland, and England, which lasted fourteen months, opened his eyes to a work among prisoners, in hospitals, and among the distressed, of which he seems previously to have had little if any conception. A winning personality and a genuine case of need to present secured the funds which saved his parish and determined the place of his life work. The smallness of his parish gave him time to visit, as for many years he did, the prisons in Düsseldorf, a city not far distant, and to have a part in efforts to interest the people in the Bible. He was prominent in the formation of societies for the aid of prisoners and for the circulation of the Word of God. Very early in his ministry he saw the need of more and better schools in his own parish, of asylums for rescued women, of organizations for the protection of young girls from temptation and for training them for the honorable and useful positions they might fill later in life. Encouraged in his desire to help his fellow-men by a gifted and devotedly Christian wife, and convinced that the order of deaconess, so prominent in the primitive church, ought to be restored to its former place of honor in the church of his day, Fliedner sought in vain to interest in an effort to do this the pastors of large churches in

neighboring cities. They heard him willingly, approved his plans, but said that they had more than they could do in their own parishes, and urged him to go forward alone. "The call has come to you," they said. "You see and feel the need more than any one else. You are the one to lead. We will aid you, but your parish is small. You have the necessary leisure to take up this new and greatly needed work." Fliedner, though modestly doubting his capacity as a leader in such an enterprise, felt that he must go forward.

The time was favorable. The country was recovering from the invasion of the first Napoleon in the first decade of the century, and the people were feeling that they could now enjoy their institutions of civil and religious liberty without fear of an outside foe. Leaders in the church, and multitudes of earnest men and women among their members, were thankful that the power of rationalism was diminishing and that the gospel of the apostles and of Luther was once more heard in its simplicity in their pulpits. Others than Fliedner, before and during his time, had felt that woman ought to occupy a larger field of usefulness than had been open to her in the Protestant church. They recognized the value of the work of the Roman Catholic sisters and desired something like it in their own church. One woman gave herself resolutely and alone to service for the sick, the erring, and the distressed, — Amalie Steveking. This high-born daughter of a patrician family in the free city of Hamburg when only eighteen felt herself called of God to devote her life to service for others. When the cholera in 1831 visited her city, although no one responded to her appeal for help, she did not hesitate to enter the hospitals alone and expose herself to the dangers of the scourge, nor did she cease from this hospital work till her death. Yet, earnest Christian that she was, she did not assume the office of a deaconess, although she gathered around her in the course of years a band of faithful women whose service was not less useful than that carried on under the direction of Fliedner. Adolf Frank Klönner, pastor in Bislich, near Wesel, (1795-1834), advocated by speech and pen the restoration of the New Testament order of deaconess. So did Professor Gunther, of Duisburg, as early as 1824, and his advocacy had the greater weight as coming from a physician who felt himself crippled in his care of the sick through lack of Christian women

to stand by his side as trained nurses. Count Adelbert von der Recke Volmerstein published in 1835 an article favoring the restoration of the deaconess to her primitive position in the church and received, as did also Pastor Klönner, from Frederick William IV assurance of his sympathy and hearty approval. But the reform in the modern church, as in the introduction of Christianity, was of God, not of man, and was brought about, not through the rich and the noble, but through the poor and the humble.

Fliedner and Klönner were in correspondence in 1829, and the views of the latter doubtless had considerable influence on the former. Fliedner was strengthened in his purposes also by association with Catharine Göbel of Braundels, who had been invited by Mrs. Fliedner to live with them and aid them in establishing an asylum at Kaisersworth. It was during Miss Göbel's stay with the Fliedners that on the evening of September 17, 1833, a girl named Minna came to the parsonage and begged a night's lodging. She had just been released from prison and no one would receive her. Every room in Fliedner's house was occupied, but he bethought himself of the "garden house," a little two-story building about twelve feet square, and sent the woman to that as a temporary place of refuge. She was soon joined by a second woman as needy as herself. During the day the lower room of the building was used for work, and at night a ladder placed outside enabled the women to reach the room above where they slept. As soon as they had entered this room the ladder was removed and brought again the next morning. Miss Göbel now determined to give herself permanently to the work Fliedner had inaugurated, although many of his warmest friends predicted its failure. The women in the garden house, they said, would soon tire of attempts to reform and run away. A month passed, a second, and a third, and the women still remained. Others came, till the demand for larger quarters could not be put aside. Early in 1836, with no other possessions than faith, energy, and prayer, Fliedner purchased a house which could be used as a school for little children, a hospital, and an asylum or refuge for rescued women. For this house he agreed to pay in less than two months the sum of \$2,000. The money was paid at the appointed time, as Fliedner said, in answer to prayer and as the reward of earnest

appeal. So it continued to be till his death in 1864, and so has it been at Kaisersworth till now. The immense establishment, with its seventeen departments of labor, has never been allowed to suffer for lack of money, although debts have frequently been contracted.

The constitution of the Rhinish-Westphalian Deaconess Union, which was so drawn as to bring it into close connection with the church, was adopted May 30, 1836, in the house of Count Stolberg, of Düsseldorf. It met with instant favor on the part of the church authorities. October 20, Gertrude Reichardt came to Kaisersworth as the first regular deaconess and was soon put in charge of the new formed order. She was admirably fitted for her position both by training and character. She was the daughter of one physician, the sister of another, and had often aided them in their duties. In her faith she never wavered.

The purpose of the Union, as stated in the constitution, was the care of the sick; the saving of the forsaken, the weak, and the neglected; the opening of asylums for fallen women; the training of women for special service with pastors; the providing of homes for young girls, especially orphan girls, in which they could be trained for their future fields of labors, and for the instruction of little children as well as of girls of all ages and from all ranks of society, and for such other work as experience might prove needful.

The work began quietly with a single professed deaconess, although several women had volunteered to aid Fliedner till candidates for the new order should appear. For a time it attracted little attention, though bitter attacks on the movement and not a little ridicule found their way into Roman Catholic papers. At the end of a decade, Fliedner asked for an act of incorporation, which was granted November 20, 1846. The institution was now an independent, self-sustaining, self-governing body. It formed a parish by itself. At present it has five pastors. After Fliedner's death in 1864 the work went forward as during his lifetime, with no interruption in its growth and no diminution of interest on the part of the public in its welfare. It served as a model for other establishments, till the latest reports (1905-1906) tell us there are 79 mother houses in Germany. These are independent institutions, with their

own rules and constitutions. Some of them differ considerably from the Kaisersworth Home, which all recognize as their model and as the inspirer of their own work. In all of them young women are trained for deaconesses and provision made for their support during their active years, when they are ill, and in old age. At present there are about 16,500 deaconesses at work in Germany, in various parts of Europe, Africa, and Asia. The income of the homes to which these women belong is set down for the year ending April 30, 1906, as 14,440,937 marks, a little less than \$400,000. These sisters, as they are called, are at work in 5,820 places. They care for the sick and injured in hospitals, in pest-houses, on battlefields, and in private houses. They minister to the crippled, the blind, the deaf and dumb, the weak-minded, the aged, the distressed and helpless of all ranks and conditions. When epidemics rage, cholera, typhus, diphtheria, their service is in demand, but only those who volunteer are asked to render it. Service abroad is also voluntary on the part of the one who gives it.

Another prominent and important part of the work is teaching. Those who engage in it are carefully trained for it, and their fitness for it is recognized by the government authorities. There are schools for little children and for girls from the lower to the higher grades. In the boarding schools, of which there are a good many, the daughters of the well-to-do classes are received and the profit derived from what they pay for board and tuition goes to the mother house from which the teachers come. Between these two kinds of work the person in training is permitted to choose.

Seventeen different kinds of work are described in the Kaisersworth report for the year ending February, 1906. In addition to the two great departments of care for the sick and teaching, there is the care of the rest homes, where the tired deaconess is sent to regain her strength, and of the homes where, when worn out with her toil, she awaits her summons hence. The care of the farm and the dairy, of the pigs and the poultry, of the printing and publishing department, so far as possible, is in the hands of women, but for the heaviest part of the work men are required, and on men rest the burdens of the finances. Nor is this burden a slight one. From all sources, — voluntary gifts, interest, tuition and board in the schools, service in private

homes, — the income for the last year was 607,842 marks; the outgo, 604,114 marks. The debt on the new buildings was reduced 63,747 marks, although the remaining debt of more than 900,000 marks (924,602) is still a source of anxiety. The interest in Kaisersworth is undiminished, and although each mother house has its special constituency, to which none of the other houses appeals, the income for the original home on the Rhine steadily increases. The wealthy send money for the debt and for much-needed buildings as well as for current expenses, for which regular collections are taken in the churches, but the larger part of the income comes from the work of the sisters themselves and the small contributions of many persons. The agricultural department, the garden, the dairy, the publishing house are profitable.

As has been said, there are 17 different departments of work at Kaisersworth. Here 131 sisters are employed. In 10 daughter establishments in Germany, 61 sisters are engaged; in 15 establishments outside Germany, 92 sisters. These establishments are in Alexandria and Cairo, Egypt; in Beirut, Syria; in Jerusalem, where there is a fine training school for girls, the *Talitha Cumi*, a school for the training of deaconesses, and a school for little children, in addition to the largely patronized hospital. This work began in 1850 and has been of immense value. There is a training school for girls in Smyrna, and a home for orphans. Stimulated by this school the Greeks living in the city have established a school of their own which is large and prosperous. In foreign fields, in 17 places in addition to those above named, viz., Haifa, Bethlehem, Constantinople, Rome, Utrecht, there are 43 sisters. In 232 places in the Rhine province there are 648 sisters, 84 in 16 Westphalian fields, and 40 sisters in 8 other fields in Prussia and other parts of Germany; and 43 sisters altogether are permanently employed abroad, with a pressing call for a larger number. The total number of sisters in Kaisersworth itself and belonging to it March 1, 1906, was 1,240, of whom 275 were candidates. These were engaged in 315 different fields in addition to service in 3 private establishments.

Of the 79 mother houses some are found in Switzerland, with one in Norway, one in Sweden, two in Russia, one or two in Holland, one in Denmark, one or two in Austria-Hungary. The others are in different parts of Germany and are not

unwilling to confess that their existence is due to the influence and example of Kaisersworth. A reference to a few of these homes will indicate their importance. Bielefeld, which has developed rapidly under the leadership of Pastor von Bodelschwingh, has 402 sisters, most of them trained by itself, at work in 142 fields. This home was opened in 1869. Stuttgart, opened in 1854, has 307 deaconesses in 68 fields; Neuandettelsau, opened the same year, has 252 sisters in 94 fields. In the Bethany Home, Berlin, opened in 1847, there are 228 sisters at work in 60 fields. The home in Berne, opened in 1845, has 279 sisters in 54 fields; that in Christiania, opened in 1868, has 201 sisters in 20 fields; that in Stockholm, opened in 1849, has 145 sisters in 68 fields; that in St. Petersburg, 33 sisters in 7 fields; that in Copenhagen, 135 sisters in 62 fields. These mother houses not only train their own deaconesses as soon as possible after their establishment, but seek to obtain them, in foreign countries, from those born in those countries; in Germany and other parts of Europe from their own appropriate constituency. Yet in a majority of cases the sisters who begin the work in these new homes, and are its first directors, are sisters from Kaisersworth. Each home has its own rules, some of them, as the Bielefeld Home, differing considerably from those in Kaisersworth. Yet in them all, the deaconess cannot be consecrated until she has passed through a long period of preparation and proved her fitness on the ground of health, disposition, and character, as well as culture, for her chosen profession. Each sister chooses the branch of work for which she will be trained, teaching or caring for the sick. The majority devote themselves to the care of the sick. All promise obedience to those who are placed over them and to hold themselves ready to serve anywhere within the limits of Germany that they may be sent. They are not sent outside of Germany unless they are willing to go. They are expected to be ready to follow the army in time of war, and to care for the wounded as they are brought into the field hospitals, and to serve as long as may be necessary in the permanent hospitals. By their service in three wars, that with Denmark, that with Austria, and that with France, they added very much to their reputation as nurses, and won for themselves friends in unexpected quarters.

The number of young women devoting themselves to this

branch of church work, for this it is considered to be, has steadily increased, though slowly, from 1836, when Fliedner opened his asylum at Kaisersworth, till now. Germany believes in the deaconess. To her a good deal of the deeper Christian life in the German churches is due. She represents all classes of the people, from the lowest to the highest. In their homes no difference in their standing is observed. When she seeks entrance into one of these homes she is required to bring a written permission from her parents or guardians, recommendations from her pastor, certificates as to her health, and such other credentials as in individual cases may be required. For several months the young woman is treated as a guest in the home and associates with sisters who know how to keep her from becoming lonesome or homesick and to introduce her gradually to the duties of the calling she desires to follow. At the time of her consecration, perhaps five or even six years after her entrance to the home, she makes no vow — she is at liberty to leave the home at any time to care for her parents, or to marry, or to withdraw from it without any special reason. It is expected, however, that, save for unusual reasons, she will remain a daughter of the home and be cared for till her death. Her property is in her own hands and she alone has the disposal of it. She has no salary, and what she receives for her work, either as a voluntary gift or as a stated sum, she turns over to the home. She has a vacation every year, and when ill or worn out she is taken to a Rest House and cared for till she regains her health or strength. Once in two or three years, oftener if necessary, she can visit her parents and friends. If, at the end of a year, it is discovered that she lacks any of the qualities which a deaconess ought to possess, she is quietly sent back to her parents and advised to find some other kind of work for which she is better fitted than that for which she has been in training.

Fliedner's work has excited comparatively little interest in England or in her colonies. There is a deaconess hospital in London, chiefly patronized by Germans, but the peculiarly Christian characteristics of the deaconess work have not impressed the people at large. Sisterhoods exist in the Anglican church, for the most part among the ritualists, whose members work among the poor, but their number is not very large.

Flidner himself opened a house in Pittsburg, Pa., for Germans, which was soon removed to Rochester, N. Y., where it has led a comparatively prosperous life. Hospitals in Chicago and Milwaukee have been served by deaconesses, and a hospital in Chicago has borne the deaconess name, but the deaconess movement as contemplated by Flidner has not found any great favor among English-speaking peoples either on this or the other side of the Atlantic. This is not from any prejudice against the movement as such, or from failure to understand and appreciate at its full value the movement in Germany. Perhaps the atmosphere in the United States is unfavorable to such a movement. Even Christian young women born of German parents in this country do not take kindly to the thought of becoming deaconesses. Still more unwilling are American women of pure blood to become sisters and devote themselves exclusively either to teaching or to service among the sick. It seems to be difficult to persuade them that consecration to the calling of a deaconess does not require a vow, like that of a Roman Catholic order, which must not be broken. Yet American women are not less religious than their German sisters. Nor are they less interested in church work. They outnumber men in the membership of the church. In benevolence they take the lead. The increased interest and great advance in foreign missions in the last quarter of a century is largely due to them. What would the home work be but for them? In fact, what would the churches be but for them? In the ability to organize societies, to collect funds, to plan missionary enterprises, they have shown great ability. Nor are young women unwilling to serve in home missionary fields or on foreign lands. They can be found teaching the negroes, among the belated races, among the Indians, the Chinese, wherever there is need. They are doing admirable service as missionaries in our large parishes; as pastors' assistants, stenographers and typewriters, organizers of various kinds of church work among the young, and as nurses they are making for themselves a profession at once profitable to themselves and a blessing to those whom they serve. But they do not take kindly, for reasons not quite clear, to the profession of a deaconess which, with the Germans, presupposes a call from God, a period of training, and a formal consecration as a church officer.

Nevertheless it is a firm conviction with many who have given the subject thought and study that we shall never call all the forces of the church into action till the primitive order of the deaconess is restored. What it has done in Germany it can do in America, and far more, inasmuch as more freedom is granted woman here and a wider field is open for her service. We do not forget the sisters in the Roman Catholic church, or the influence they exert, or the strength they impart to that church, but the women in these sisterhoods, after all, have little real sympathy with the average Christian American woman even if she belong to her own church. Her ideals, her interest in social life, her estimate of the nature and value of intellectual acquisitions differ entirely from the woman to whom, perhaps, she ministers. The life she leads, her vows of consecration, her self-sacrifices do not make a strong appeal to American women as a class.

The history of the deaconess movement in America may be briefly told.

At the urgent request of Rev. W. A. Passavant, of the German Lutheran Church, Fliedner came to Pittsburg in 1849 and brought four deaconesses, who entered the hospitals of the city, but the work which they represented did not greatly prosper. A few volunteers joined the number, and one of them, Louise Marthens, was ordained in 1850 and spent her life in nursing. For a long time she was in a Lutheran hospital in Jacksonville, Ill. The trouble seemed to be prejudice against the costume as savoring too much of Romanism. Three of the original deaconesses married Lutheran pastors. One became head of the Girls' Orphanage in Rochester, N. Y., where the work has been continued with some success. In 1884 six deaconesses came to Philadelphia, to the Mary J. Drexel Home, built by John D. Lackenau in memory of his wife. This mother house cost half a million dollars and can accommodate one hundred deaconesses. It has about half that number and a children's hospital in one of the wings. About twenty nurses are employed in the German hospital, three in the children's hospital; others conduct schools for girls and infants. Only two are in parish work in Philadelphia.

In the United States there are in all six Lutheran mother houses, all of them quite as prosperous as the one in Phila-

delphia, viz., Philadelphia, Omaha, Milwaukee, Minneapolis, Brooklyn, Baltimore. The value of the property is put at \$700,000 and the cost of the homes at about \$75,000 a year. They are occupied by 131 deaconesses, with 8 in training.

The Episcopalians have favored the deaconess work for a long time but have as yet made no great progress in developing it. The St. Andrew's House in Baltimore was opened by two women in 1855. They were consecrated by their bishop. At one time there were four women in the home, but after a few years it ceased to exist. Its work, however, has been admirably done by an organization called the All Saints Sisters of the Poor. There is a home in Mobile, opened in 1864, where seven women care for orphans, white and black. In Brooklyn, a deaconess home, started in 1872, became a sisterhood. The Order of St. Martha, embracing five to eight women, has had a home in Louisville, Ky., since 1875. But probably there are not more than twelve deaconesses in all the homes connected with the Episcopal church. There are many sisterhoods and many women working under the direction of rectors in various parishes, but for some reason the order of deaconess has not been popular in this great church. A sister seems to have more favor. Her vow is supposed to be for life. She works in a definite field and, unlike a deaconess, is not transferred from one field to another, nor does she, as does the deaconess, retain control of her property. A deaconess is a general officer in the church. A sister is not.

The Presbyterians have for many years in their great gatherings passed resolutions approving the work of the deaconess and urging its introduction into their church, but up to the present time progress in this direction is chiefly confined to New York.

The Baptists opened a Deaconess Home in New York City in 1895, a deaconess society having been organized the year previous. The Reformed Church established a hospital in Cleveland, Ohio, in 1894, and in 1899 joined to it an institute for the training of deaconesses.

In 1901 the American Congregational Deaconess Association was formed, with headquarters in Chicago, and the same year the United Brethren considered the feasibility of reviving the order of deaconess as an office in their church.

The work has prospered most among the Methodists. It

grew out of the training school for city, home, and foreign missions opened in Chicago in 1885 by Mrs. Lucy Rider Meyer. In the summer of 1887 eight young women connected with the school decided to remain in the city for Christian service. They were given a home in the building used for the training school, and for food and car-fare they trusted the Lord. At the end of the season all expenses had been met and \$6.15 remained in the treasury. This experience encouraged Mr. and Mrs. Meyer to go forward and lay the foundations for a deaconess home. Property was purchased for \$12,000, and in the course of two or three years was paid for and furnished for use. The home began with two inmates. Two more soon joined them in the rented flat they called their home, one of them, Miss Thoburn, sister of the bishop. She proved to be a tower of strength. The Rock River Conference, in 1887, favored the work by a resolution, and the next year the General Conference recognized the service of the deaconess as a branch of its legitimate work. This action was brought about in part by the appeal of Bishop Thoburn, who emphasized the need of this kind of service for India. The training course went into operation in 1888, and in 1889 three young women were licensed as deaconesses; the next year, eight. Since that time the numbers have increased till now the capacity of Harris Hall, which has rooms for two hundred students, is taxed to the utmost all the while and the demand for the work of the graduates is far in excess of the ability to meet it. The course of study in the training school covers two years, and the so-called "bishop's course" was adopted in 1897. So far as means permit, the Woman's Home Missionary Society of the Methodist Church supports the deaconesses in their work. There are now in all the fields about 1,400 of them, including probationers. These fields are in America, Europe, Africa, India, China, and the Philippines.

There are homes in Boston, New York, Detroit, Cincinnati, Minneapolis, and Calcutta; also in connection with hospitals, orphanages, old folks' homes, social settlements, and sanitariums. The kinds of work pursued are of great variety, such as visitation, care of the aged, of orphans, and of the sick, teaching, settlement work, work among foreigners on their arrival in port and in their new homes, among the negroes, as editors, as evangelists. Some are devoting themselves to rescue work, and

a few to field work, that is, as organizers of new work and as agents for raising money. They have under their care 22 hospitals in this country, 3 old people's homes, 16 training schools, 48 homes for deaconesses, 9 rest homes for sick, weary, and aged deaconesses, in which 526 regularly consecrated deaconesses are employed, together with 450 young women who are on probation.

These women wear a simple uniform, report to their annual conference, work under the direction of the Woman's Home Missionary Society, under the direction of pastors, presiding elders, or the officers of some of the various benevolent societies of the church. They receive no salary. Nor is there any salary paid any one of the twelve or thirteen teachers in the Chicago Training School. For their support they depend on voluntary gifts, and thus far their faith has been abundantly rewarded. The property under the control of the deaconesses is estimated at two and one-half million dollars.

Methodists in Canada began a deaconess movement in 1894 and have now 45 persons at work in eight of the larger cities. Everywhere, at home and abroad, the Methodist deaconess is looked upon as essential to the best service of the church.

Among the Lutherans there has been an attempt to form an order resembling that in the German church abroad, but it has not been very successful. It cannot be said of the churches, generally, in the United States, that their leaders have shown any real desire to introduce the order of the deaconess into their ecclesiastical machinery. Nevertheless, the work the deaconess does is necessary. To some extent it is done by certain women either voluntarily and temporarily, or by the church visitor, the missionary, or assistant pastor. And the woman who does this work regularly for a series of years without any special preparation for her service is often called a deaconess and sometimes she is formally installed as such.

The order as such is not found to any considerable extent in Congregational churches. The question to be asked is, Do we need this order? Would women as deaconesses, carefully educated, trained through a specified number of years, consecrated with the solemnity with which a minister is introduced into his office, do any better service for the Master than they are doing now? Would there be any advantage were the order to which

Phoebe of Paul's day belonged revived in our time? The question cannot be answered off-hand. Much may be said for, something against it. We may agree at once that the fewer offices there are in a church the better. To those we have, save for the best of reasons, another should not be added. Yet we feel that our churches, the best of them, are not using all the forces at their command; that inasmuch as women constitute such a large proportion of the church membership, to them at least one office should be given, and an office in harmony with their tastes, their culture, their social life, and their gifts.

As Congregationalists we have begun in a small way to train young women as deaconesses. More are trained for this work in the Moody Bible Institute than anywhere else in the country, and while many of its graduates work in our churches, the institute as such is not connected with any ecclesiastical body. There is a deaconess training school in Chicago. From it several have gone forth and are doing admirable service in needy fields and are proving the value of carefully trained women in extending the kingdom of God. As their work in the mining town of Plano has been spoken of in a previous report, attention need not be called to it again. The Chicago school has purchased a building upon which some money has been paid, and arrangements have been made for paying for it altogether at no distant day. The Christian Institute connected with the Chicago Theological Seminary is also training women for service in our churches. The Dover Home has kept up its beneficent work for several years and is becoming more useful with each passing year. The Training School in Cleveland should not be overlooked. This was established by the late Dr. Schauffler of the Bohemian mission and is sending out a few well-disciplined women every year for missionary service at home, chiefly among our foreign-born population. Women are trained very thoroughly in the Hartford Theological Seminary. Apart from these schools nothing has been done in our denomination which looks to a revival of the order of deaconess in our churches.

Yet we cannot help asking if there is any good reason why German Christians should revive the order and thereby increase the efficiency of their churches many fold, and American Christians shrink from following their example. Why should not a method of service which was found useful in the early churches,

and which a great modern church is finding useful beyond all its anticipations, be carefully studied and with proper modifications employed in the free churches of America?

In a letter written early in the second century (104-110), Pliny the Younger says that he had tortured two deaconesses in order to learn from them the secret of the power of the Christian religion, and that he had only discovered that Christians make it their business to care for the sick and the distressed, to lead moral lives, and observe Sunday as a day for the worship of a man named Christ. These women, he says, were selected for torture because of their prominence, devotion, and, as we would say, their usefulness. The prayer used with the laying on of hands in the consecration of a deaconess is preserved in the apostolic constitutions written about A.D. 300. Translated from the German it reads as follows: "Eternal God, Father of our Lord Jesus Christ, who hast created men and women for thy service, a Miriam and a Deborah, a Hannah and a Huldah, hast filled with the Holy Ghost, in tabernacle and temple hast placed women as watchers of thine holy gate, and hast honored a woman through the birth of thine only begotten Son, look now, therefore, on this thy servant who has been chosen for thy service, and give her the Holy Ghost and purify her from every defilement of the flesh and the spirit, in order that she may direct worthily the work intrusted to her, to thine honor, to the praise of thy Christ (thine Anointed One), with whom be to Thee and to the Holy Ghost honor and praise throughout eternity. Amen. (See memorial volume, "Kaisersworth," by Julius Dissellhof, 1886.)

The order reached the height of its prosperity, its "booming period," at the beginning of the fifth century under Chrysostom of Constantinople, who was assisted in his parochial work by a company of forty deaconesses, at whose head was the gifted and wealthy widow Olympia who scorned offers of marriage that she might serve God by ministering to the sick and the poor. Two centuries later (600) the Emperor Mauritius erected a house for deacons in honor of his sister, and although the building is now used as a mosque it is known by those best informed as the Church of the Deaconesses. By the thirteenth century the order had fallen into neglect; perhaps it should be said had been supplanted by the new and widely different orders which had

sprung into existence in the Western or Roman Catholic church. Nor was it called back into life, though for more than a century men were talking about it, till Theodore Fliedner, an unknown man and a pastor of one of the most insignificant of parishes, was called of God, in the second quarter of the nineteenth century, to lay the foundations upon which its blessed work in Germany rests to-day.

Do the Congregational churches of America need the service of deaconesses? Does not the pastor's assistant, his typewriter, his church visitor, fill their place? In part, doubtless. Yet not entirely. The truth is, the work which a deaconess properly trained would undertake has been neglected in America. Organized efforts for the saving of rescued women, for the saving of young girls, for the prevention of waste among those who are born into the lowest and most needy conditions among us, are comparatively rare. Our Sunday-schools are better than those in Germany, our hospitals are as generously provided for here as in Germany, perhaps more generously; private hospitals abound. Nor do we lack houses of refuge. But what we do lack is women connected with them, Christian women, thoroughly trained women, women of sympathy, tact, infinite patience, and unwearying self-sacrifice, whose life-work it shall be to meet these distressed and broken-hearted daughters of shame and win them back to paths of virtue; women who can gather into their arms of love the waifs and orphans who run upon our streets, whose homes are unworthy the name, who live in an atmosphere of crime, for whom the state cannot fully care, but whom the church, were it properly organized and all its forces called into exercise, might reach and save.

We would, therefore, express our satisfaction as a Council with what has already been done in Chicago, Cleveland, and Hartford in the way of training young women for a service not unlike that performed in the early Church by the deaconess, and would recommend that all possible encouragement be given these schools in this work, and would earnestly request our pastors and laymen to consider whether the time has not come when these schools, and others like them, should be supported more generously than they now are; when young women whose time hangs heavily on their hands, who long for some definite work in life, who by education, piety, and character are

fitted for soul-saving service among the poorest of the poor, and the neediest of the needy, should ask themselves if there is any profession to which they can devote themselves with more satisfaction and greater certainty of usefulness than that of deaconess? or in which they can do more to win for the Church the honor and the influence in society which it sometimes seems as if she were losing? If Jesus Christ is to reign as King in this world, his Church must employ all her forces in the overthrow of his enemies and in the establishment of his kingdom.

We rejoice in the blessings which have come to the German church through the revival of the order of the deaconess; in what has been accomplished by these deaconesses in various parts of the world; in what other churches in England and America have accomplished through the use they have made of this order, and we express our conviction that if the order of deaconess can be revived in our fellowship in such a way as to meet the demand for the Christian service of thoroughly trained women, our church will greatly add to its strength and its usefulness.

(Signed) EDWARD F. WILLIAMS, *Chairman*,
GEORGE E. HALL,
CASPAR W. HIATT,
FRANK T. BAYLEY,

Committee.

REPORT ON THE REPORT OF THE EVANGELISTIC COMMITTEE.

The Committee of Five appointed to review the report of the Evangelistic Committee submit the following report:

1. The committee regret that, though they have delayed their report as long as possible, they have not had the advantage of any written or comprehensive report of the Evangelistic Committee to report upon. But your committee rejoice in the work done by the Evangelistic Committee as orally reported by Dr. McElveen, are certain of the necessity of a larger and more effective evangelism in our churches, and are glad to join in the recommendation of those members of the Evangelistic Committee present that the Council continue the appointment of an Evangelistic Committee, and that the Nominating Committee

be asked to name such a committee to the Council at this session.

2. Your committee approves heartily of the object and method of the Evangelistic Committee as outlined by themselves at the last Council:

“ I. The object of this movement is to promote evangelism among the Congregational churches of America, the bringing of men to a definite decision for Jesus Christ.

“ II. The method of the movement contemplates:

“ (1) The undertaking of the work by pastors, as such, in regular and special services; (2) the coöperation of pastors in special evangelistic meetings; (3) the formation of groups in local churches for prayer and spiritual coöperation; (4) the securing of state and sectional committees to work with the Central Committee in promoting the movement and to secure and furnish information to the local churches; (5) should the movement warrant it, the funds be secured, and a man fitted for the work be found, then in time the employment of a field secretary who would take general charge of the work and represent it among the churches.”

We only venture to urge that the new committee press even more vigorously the lines of policy there indicated.

3. Your committee recommends especially that the Evangelistic Committee in their work coöperate to the fullest possible extent with the movement looking to a Congregational brotherhood, as one of the most hopeful ways to an effective evangelism, that shall utilize the lay forces of the denomination and definitely reach men.

4. Your committee recognizes with gratitude the amount of directly evangelistic work done during the year past by the missionaries of the Home Missionary Society, and recommends that the Evangelistic Committee seek definite coöperation with the society, and that the directors of the Home Missionary Society be asked to consider the possibility of the society's taking on the supervision of this evangelistic work of the denomination.

HENRY CHURCHILL KING, *Chairman*.

A. J. LYMAN.

F. G. SMITH.

WM. SHAW.

HERBERT A. JUMP.

REPORT OF THE INDUSTRIAL COMMITTEE.*

Large and abundant results are difficult to realize by your Industrial Committee as now constituted. The reasons are: the greatness and delicacy of our task, the fulfillment of the work by men who can give only a little time to it, the size of the committee, and its wide distribution through our country.

The recommendations of the last National Council as to industrial conferences in different parts of our country have been in part fulfilled, and our state bodies have very generally recognized our request to affiliate with us by appointing auxiliary industrial committees. In this latter service we wish to acknowledge gratefully the help of the National Council's secretary, Dr. Anderson, and of Rev. Charles A. Jones, Hackensack, N. J.

Due in part to the initiative of our committee as such and as individuals, we are pleased to report a gratifying increase of effort to get into helpful coöperation with employees and employers. The industrial conferences that have been held, though not as numerous or frequent as they should have been, have shown at least our practical interest in the industrial situation, and have witnessed our willingness to help in practical difficulties. . . . Our relations with the state industrial committees of our churches, with the official representatives of other denominations who are working on the industrial situation, and with the representatives of organized employees and employers have been cordial and prophetic of increased coöperation in the future.

During the past three years the Industrial Committee has done what it could by way of investigation. Early in the triennium its twelve members were divided into five committees of three each, thereby requiring three of its members to serve on two sub-committees, and their reports are indicated in the following paragraph headings of this general report.

* As implied in its introductory section, this report is a composite. It reflects the general judgment of the committee that made it, on the topics covered by it, and therefore not every statement has the hearty approval of every member of the committee.

CHILD LABOR.

The census of 1900 states that 2,000,000 children under sixteen years of age are employed in gainful occupations. Special investigators, taking prescribed areas, find that the census figures are too low. We are safe in putting it at 2,250,000, and of these more than a million are found in the mills and factories, mines and sweat-shops of the nation.

There are about 500,000 people in Cleveland, Ohio, but the number of children employed throughout the country in industries other than agricultural is more than twice that number. They are largely employed in manufacturing articles of comfort and luxury; they are found in tobacco and candy factories, in silk and cotton mills, in the mining and hemp industries, and so great is the demand for child labor in textile industries that it is at a premium in many places.

Much is being done by some states to cure this frightful evil. but much more needs to be done. We offer the following suggestions to our churches as to their coöperation in this great reform:

(1) The Congregational churches in the several states, through the industrial committees of their state associations, should study the child labor conditions within their own boundaries.

The churches in most of the states would find gross evils. In New England the churches in Maine, New Hampshire, and Vermont would find many wrongs which need righting. In the Middle States, Delaware and Pennsylvania have far greater wrongs and more frightful conditions. Some of the Middle West States are on the black list in respect to some of these evils, especially Iowa and Kansas. Some of the far Western States are in a still worse condition. Worst of all, and most notable, are the Southern States, whose white children are treated like slaves, and whose mills are largely owned by northern capital.

These states, New York, Illinois, and Massachusetts, might well serve all the states as examples of what can be done by legislation, and what should be done by them. Their achievements might well be studied for a knowledge of good legislation,

methods of enforcing laws, the method of registration of the ages and physical conditions of the children, and the educational qualifications a child must fulfill before it can go to work. The Child Labor Laws of these states should be studies for information on these matters.

(2) Our work must not, however, be limited to the several states in separation. We must work for a national reform of a national evil. The difficulties in the way of meeting the evil through the separate states are so great that our only hope for an effective remedy is through national legislation. This is the way that European countries have met this evil. In this respect they are far in advance of us. We have national protection for the workers. The national protection of the child is more important than the national protection of the products of its child labor. We also have national laws for pure food. It is just as important that the government do what it can to secure healthy children for the eating of pure food.

IMMIGRATION.

Industrial conditions and immigration are closely related. The standard of living, the material development of our country, and the type of our civilization are affected by it. The character of the immigrants, the localities and industries into which they come on their arrival, the effect of their presence on our social and industrial status, the means for distributing and assimilating them, make the problem of immigration one of great difficulty and importance. Questions economic, ethnic, political, and ethical are involved in it, and these aspects of the problem are sufficient reason for our reference to this subject as a part of our report.

In current social discussion immigration is given a large place, and from the same facts as well as from different imaginings, the most diverse conclusions are drawn.

For the purpose of this report the chief questions to be asked about our immigrants are: (1) Are we receiving the right kind? (2) Allowing that the character of our immigrants is reasonably satisfactory, are we admitting more than we can assimilate? (3) Are we making a worthy effort at distributing them, with a view to their general welfare, and the development of needed

sections of our country and their chief industries, and (4) are the social attitude of the country and the religious effort of our people in their behalf creditable to those who have already received inestimable advantage from immigration, and who are bound to receive even larger advantages in the future?

(1) In general we answer, that the character of our immigration is mainly good, and that the more stringent national law that went into effect at all our ports July 1, 1907, may be expected to relieve us from some embarrassments that have existed. Our government should arrange with foreign powers to place its immigration agents at points of departure, so as to check illegal and undesirable immigration; and it may reasonably be expected to aid a wise distribution of these people on their arrival here.

(2) Hitherto the immigrant peoples in America have been assimilated with wonderful rapidity. They learn to speak our language, they adopt our business methods, they don our dress and acquire our social customs, and soon our national spirit begins to manifest itself in them. If in a degree, in the leading cities, they segregate, the fault is largely ours as the necessity is theirs. Indeed, the assimilation has proceeded so far that the distinctive American — a new type — is beginning to appear. However, the fact that nearly seventy per cent of our most recent immigrants have come from southern and eastern Europe may well make us pause in receiving the customary number until we have better assimilated those already received. . . .

(3) Some light is thrown upon the need of a better distribution of our immigrants by the replies to the inquiries recently sent out by the Government Bureau of Immigration relative to labor conditions in the various states, the demand for workers, types of employment, wages, etc. The returns indirectly testify to the material prosperity of our country, and directly prove that demand for the right kind of immigrants is very great. . . .

(4) Our power of assimilation could be greatly increased if every religious agency would do its best to meet the incoming multitudes, not in a sectarian but a human-Christian way, by rendering the personal and social service which a stranger in a strange land wishes, and which is his human right. We do not believe that the church is anywhere near alive enough to the

need, the possibilities and the responsibilities which the present state of immigration involves. The ends of the earth are coming to us; it is ours to be neighbor to them, and to make them Christian.

SOCIALISM.

Society suffers too much from poverty, ignorance, and crime. Philanthropy proposes to relieve the distress; religion proposes that men shall be made new by divine grace, and that society shall be made new as a realized kingdom of God. Anarchy would cure the evils by destroying government, and socialism by extending its powers.

There are at least three distinct kinds of socialism,—romantic, opportunist, and radical. The first proposes an equality of wealth. This form of socialism is practically without support in our generation.

Socialism as an opportunist program differs in every country. It seeks to attain its goal through the many steps of specific reforms. It assails all special privilege.

Radical socialism is based upon the assumption that under the present organization of industry the workingman is exploited. It is claimed that he is given wages only sufficient to maintain him at the lowest standard of living, and that the surplus value arising from his labor goes to the employer.

Radical socialism proposes that the means of production and distribution shall become the property of the state. It maintains that this is the only way in which the workingman can become industrially free.

The modern labor union does not believe in radical socialism. The labor union admits that in the past the workingman was exploited, but it proposes to cure the evil by the sale of collective labor. The labor unions have shortened the day's work and they have increased the wages. The American Federation of Labor has always voted down socialism.

We appreciate the fact that the authority of the state over all the economic forces of society is becoming greater in our day. We maintain that the functions of the state must always be open to re-adjustment. On one matter there can be no question: the state must curb the strong and protect the weak. It must supervise the industrial world which, with its great

combinations, calls for the exercise of distinctly new functions by the state.

We cannot close our eyes to the grave defects of radical socialism. We fear that socialism will not retain the good elements by which the industrial world has been enriched.

The danger of radical socialism is an over-emphasis of environment, and an under-emphasis of the individual's inner life and power, and we consider it a serious evil that the sacred obligations of the family, as at present constituted, rest lightly upon some radical socialists.

We desire to recognize and appreciate the spirit animating the nobler group of Socialists, especially their social passion and their spirit of fraternity, but we cannot be blind to the defects and dangers, as we view them, in any program of thorough-going socialism.

ORGANIZED LABOR.

The relation between organized labor and organized religion is slowly but surely improving. This is due in largest part to the broadening view of industrial conditions which the whole public has been constrained to take. This truer, saner and safer insight to actual or possible industrial relationship has been powerfully promoted by the frank and fearless attitude maintained toward both sides at issue, and toward issues at stake by the national administration. But it is also due in still larger degree to the increasing part which the public rightfully and dutifully takes as the third party to every industrial issue, and as having, in the last analysis, the greatest interest at stake. The churches are gradually responding to their opportunity and duty to represent the spiritual and ethical interests which involve them, as well as the public, in the world-wide moral and religious issues of modern industry.

Notable expressions of an attitude at once more judicial and fraternal have been officially issued by several national and local denominational bodies. The tone of the religious press becomes both more intelligent and more sympathetic in applying the common faith to the industrial conditions of the common life. Individual employers are more and more endeavoring to realize their religious and ethical ideals in two practical ways: they are holding the corporations to which they belong up to their personal standards of human relation-

ship, and they are seeking to improve industrial conditions in shops and stores by individual, corporate and coöperative efforts. The labor press, both in its response to these advances and in making advances of its own, is taking distinctly more just and generous ground than it has often maintained toward the churches. The constituency for which it speaks is great enough to warrant greater respect for and use of its influence. The American Federation of Labor, at its twenty-sixth annual convention in Minneapolis, represented over a million and a half trade unionists, who constitute only one quarter of the world's labor union membership, which numbers between six and seven millions. Each member in most of these organized trades receives a copy of his trade journal, which is read far more thoroughly than almost any other periodical. It is significant, therefore, to find "An Open Letter to Ministers of the Gospel" in the *Boiler Makers' Journal*, which, after fairly interpreting the principles, aims, and values of trade unions, concludes with the following appeal: "For these reasons we ask for a fair consideration of our cause, and we earnestly seek your coöperation because we believe that in these things we have much in common." The unexpected appearance of organized farmers at the last convention of the Federation of Labor, claiming a million members for 'their American Society of Equity, opens a great opportunity to our country churches to form mutually helpful relations with this new and powerful industrial organization. The churches everywhere may well make common cause with organized labor in the struggle it is making for international peace; for industrial conciliation and arbitration, now happily being most efficiently achieved by the United States Commissioner of Labor; for the investigation of the working conditions of women and children, which Congress has now authorized the Department of Commerce and Labor to make; and for the use of school rooms by labor unions, in accordance with their growing desire to meet where there is no sale of intoxicants.

The joint conferences occasionally held between ministerial and church bodies and the trade unions have effected some permanent results. Such a conference held in Chicago in connection with the Industrial Exhibit, although unfortunately made the occasion of recrimination of workingmen's non-

attendance at church, resulted in the appointment of an interdenominational committee to keep the ministers' unions informed of the demands and opportunities for the inquiry and coöperative action of the churches.

EMPLOYERS' UNIONS.

The past few years have witnessed a considerable development of a distinctive type of employers' organization, the avowed purpose of which is warfare with the labor organizations. That some such combination of employers had become necessary will hardly be disputed. The attitude of the labor organizations, after the notable victory won by them in the anthracite coal strike, became, in many cases, arrogant and unreasonable; they were disposed to make extravagant demands; it was needful that employers should combine to protect their own interests. If such combinations of employers should adopt a moderate and reasonable program they might be very useful. In standing together against the exorbitant exactions of the unions, and protecting the legitimate interest of capital against the spoliation of labor, the employers' unions would have the sympathy of the community.

In many cases, however, combinations of this type seem to have adopted a line of action which does not commend them to citizens who believe in the square deal. Much of the literature issued by them consists of the most sweeping and unqualified denunciations of organized labor. The right of wage workers to organize for the protection of their economic interests is often explicitly denied. That the men may organize for social or beneficial purposes is granted, but it is often vehemently contended that they have no right to combine for the purpose of securing better wages or terms of labor; and the policy of such employers' organizations has too often seemed to be to refuse all negotiations with the representatives of labor unions.

So far as the employers' unions are governed by this policy they will not commend themselves to the fair-minded people of this country. The right of the men to unite for the protection of their economic interests, to make use of the method of collective bargaining, and to be represented in such bargaining by the agents whom they choose to speak for them, will not be called in question by reasonable men. So far as it is the pur-

pose of the employers' unions to deny or impair this right of the men, they will not have the support of an enlightened public opinion. The first thing for the employers' unions to do is to recognize this right, and to make known their willingness to confer, on all reasonable occasions, with the representatives of their men, on all questions in which employers and men are mutually interested.

In order that such conferences may be successful it is necessary that those who represent these organizations, on either side, learn to treat each other with respect. It is not true that the employers of this country as a class are harpies and robbers, nor is it true that the wage workers of this country as a class are blackguards and thugs; and literature issued by either side of this controversy which asserts or implies anything of this sort is incendiary literature and ought to be suppressed. The employing class especially, having, presumably, the greater degree of intellectual cultivation, ought to be careful to avoid such one-sidedness of judgment and such violence of expression.

No good can come of organization on either side unless a spirit of fairness and justice prevails on both sides. Brutality and greed on one side cannot be cured by injustice and harshness on the other. Each side must be ready, while maintaining firmly its own rights, fully and heartily to concede the rights of the other side, and each side must treat the other with respect and courtesy.

The Christian Church has a vital interest in this matter, because the employers' unions are represented in the churches much more largely than the labor unions; and it is the duty of the Church to discourage the use of violence, whether in action or in speech, and to promote the methods of reason and good will. If the employers' unions are organized for warfare only they will do nothing but harm, for if "war is hell" it is certainly not less so between industrial classes than between nations. But if employers organize to promote a better understanding and more just and beneficent relations between the men who pay the wages and the men who do the work, they will serve a valuable purpose. It will largely depend on those members of these unions who are members of our churches, which direction they shall take, and this committee would especially urge this

fact on the attention both of the National Council and the churches.

RECOMMENDATIONS.

This committee recommends:

(1) That the industrial committees of the several state associations study the child labor conditions within their respective boundaries, and try to improve those conditions.

(2) That such national action be taken as will effectively meet this national evil; and to this end we urge Congress to pass the proposed bill for a Children's Bureau for Research and Publicity, to pass the bill now before Congress for a higher age limit and for less hours of work for the children of the District of Columbia. . . .

(3) That the National Council heartily endorse the intelligent service of the National Child Labor Committee in its educational and legislative efforts.

(4) That the industrial committees of the several state associations be requested to give the subject of immigration their best thought and effort; that everything feasible be done toward a better distribution of immigrants, with a view to their welfare equally with the more symmetrical development of our own land; and, above all, that steps be taken, locally and through our various state and national societies, to the end that the gospel shall effectively reach all the unevangelized among them.

(5) That the industrial committees of the several state associations be requested to keep in touch with both employers and employees in and outside of their organizations, that everything possible be done to soften asperities between them; and that ministers and churches, so far as may be practicable, do what they can to bring about mutual respect, good-will, justice, and coöperation between them.

(6) That the National Council make an Industrial Committee one of its standing committees, with a membership of not more than seven or less than five persons.

(7) That in view of the continued usefulness of the department of "The Church and Labor," in the work of the Presbyterian Board of Home Missions, the National Council, in coöperation with the Congregational Home Missionary Society, or other body, provide a secretary for a similar purpose.

CONCLUSION.

In conclusion, we ought not to forget that our first duty is to understand the industrial situation, to meet it in the spirit of justice, and to coöperate with all our fellow-citizens who are seeking to en throne the spirit of Him whose great social command was: "Whatsoever ye would that men should do to you do ye even so to them." We admit the lack of equity in the present distribution of responsibility for the maintenance of industry, and a like injustice in the distribution of its rewards, and we should pledge ourselves to seek to know and to fulfill better the law of social justice. We ought to avoid mere partisanship as between employers and employees, to coöperate with either or both of these two parties by any right method locally practicable, in the interest of order, freedom, and honor; to do what we can to efface the class spirit (the most dangerous evil among us), and to coöperate with every organization that will join in an honest effort to realize the kingdom of God among us.

FRANK W. MERRICK, *Chairman.*

WASHINGTON GLADDEN.

WILLIAM J. TUCKER.

GRAHAM TAYLOR.

SAMUEL G. SMITH.

DAVID N. BEACH.

WILLIAM A. KNIGHT.

WILLIAM H. ALLBRIGHT.

DANIEL EVANS.

PETER ROBERTS.

HENRY M. BEARDSLEY.

ROBERT W. GAMMON.

REPORT OF COMMITTEE ON THE FAMILY.

[PRELIMINARY NOTE. — In view of the numerous branches of the subject, indicated in our instructions by the last Council, the committee, after discussion and correspondence, decided to make a report in two parts: Mr. Merriam to prepare Section I and Mr. Dike, Section II. The report in both parts has been submitted to each member and the whole revised in the light of suggestion and criticism.]

SECTION I.

Valuable reports to former National Councils have amply discussed the great social causes which have affected the modern problems of the family. They need no reiteration, for few social issues are coming to be so emphatic just now. Drama and novel and newspaper treat these questions in flippant or serious mood. Fifteen leading religious denominations have recently organized, in essential harmony, regarding Divorce. Members of your committee have attended these sessions. Local ministerial bodies, in various states, are indicating the minima of their action in questionable marriages. The American Bar Association has lately suggested amendments in law. In the last two years, two sessions of a great Interstate Congress, representing forty states and territories, and composed of delegates eminent in various callings, have offered to legislatures a bill for restriction of Causes for Divorce to six, strictly guarded, and for uniformity of procedure, eliminating the more flagrant abuses; and have publicly proclaimed that such legislation is only the best at present attainable, and have appealed to the churches to enlighten public opinion. The Supreme Court has given a recent decision on Migratory Marriages which will have wide-ranging, conservative action. New census data by act of Congress, fast nearing completion, will be published soon. President Roosevelt has set an example of unequivocal language regarding the duties of the family. New societies in New York and Pennsylvania, composed of eminent physicians and laymen, are preparing for vigorous discussion of sex-diseases and sex-morals.

Your committee would, therefore, emphasize a note of hope and courage, for

1. Church interest and action can no longer be regarded as

isolated and provincial. Great ranges of literature, science, and legislature are equally aroused, and sociological studies have given us a better perspective.

2. The widest and most variant literature shows that however strict or lax our theories may be, they all alike confront four stubborn facts: *First*, the natural and universal dominance of sex; *second*, some fundamental view upon the marriage bond as primary; *third*, the dependence of these views upon the religious or, at least, ethical and social evaluation we place upon the Home; and *fourth*, the necessity of guarding the individual in his rights and duties as the finest fruit of the ages, and yet of training Liberty and Relationship to live and work together. There is no mediatorship between the two comparable with that of the Home. We can safely have no throne in the state only as there is one in the family.

3. The trend of all organic social investigation leads inevitably toward the home as the most vital factor. But the family has relinquished less its individualistic note than have the other great organic institutions of government and education. For at this very citadel of all social readjustment we still find that individualistic theories of the marriage bond, laxity of sexual freedom, and a double standard of virtue are widely prevalent; and we let mere happiness, personal predilection, and controllable aversion dominate the continuance of the marriage relation with little regard to the broader interests of society. But there are two elements of hope: first, that the family problem cannot much longer ignore the organic standards of moral obligation felt in other spheres; and, second, that the home is more directly under the control of a right church influence than is any other social group. Hence the Church can make, if it will, the greatest contribution to this most vital yet tardy readjustment. These considerations all emphasize

I. The Unique Opportunity of the Church.

1. The Church, more than any other institution, still holds public semblance, at least, to recognition of the family, in its family pews and in its personal ministry. By its very organization, and by its functions of baptism and marriage, the Church witnesses to the unitary place of the family and offers the one

audience for discussing purity at the gate of life, stability in the bonds of life, and nurture in the obligations of life.

2. The Christian Church has gradually given over in the evolution of history many of her functions to the state and the school. But the same historical evolution has put upon her one great function of marriage celebration which she did not originally possess (according to Dr. Howard's recent volumes of immense research) until the thirteenth century. Grant that this was obtained by Catholic dogma and assumption, yet the author fails to show how social demand in *Protestant* law as well, and social sentiments in long evolution, have not merely kept in the Church, but actually put upon the Church, so vital a function which is not a church rite even by New Testament teaching, and was originally domestic and social.

3. Disguise it as we may, the fact remains that our Protestant congregations contain the individuals of society who most need warning about family perils and are most potent to correct them. Here, at least, Catholicism holds a theory and practice higher than our own. Moreover, these perils cannot be attributed to immigration, the usual scapegoat. Protestant is the sphere of danger, preëminently American, and in the original impulse to divorce at least, of New England origin, and so indirectly a Congregational responsibility. Even if we claim that divorce forty years ago was in the lower range of native stock, it is confessedly to-day working up into higher social strata. Grant if we can that such laxity is not in our direct church constituencies, yet the churchless are still our burden for direct example and indirect influence. It is not a minister, but Ambassador Phelps, an eminent lawyer; it is not a high-churchman, but Professor Peabody, of Harvard, who declare that the anomalies of family ethics are chiefly seen where churches and education reach high ranges; that it is not the poor, but the prosperous; not the lower, but the middle commercial classes; not the foreign born, but the native, who are most unwilling to meet these responsibilities; and that such evils are the consequences not so much of a hard life as of a soft creed. Here, if anywhere, are our Protestant church constituencies.

4. Our church membership is nearly two to one feminine. If any one is interested in the purity and the perpetuity of the home, woman is. She is guardian of the birth gate; she is free;

has equal range of education; serves (according to the last census) in nearly every industry. Grant that she is held wrongfully responsible for sexual virtue by an outrageous double standard; admit that infidelity, intemperance, and cruelty are relatively her just indictment against men; yet she must share, at least, the ultimate responsibility for the birth rate, and it is by her that two thirds of the divorces are demanded (see government report), and it is the American woman, not the foreigner, who is so often voluntarily childless. The minority in the Church pleads to the majority. In view of the unique opportunity of the Church, we pass to the

II. Consequent Duties of the Church.

1. *As to Sexual Purity.* — Sex is the most profound single element of life, all pervasive, natural. Every man, woman, and child is open to its elevating or debasing forces from the very fact of being. Hence, either an ignorant or a prurient, an over-sensitive or a salacious, a blushing or a brazen attitude toward it is alike folly and ethical cowardice. Sex is fundamentally sacred within God's creative purpose. It is only because this legitimate relation is the guardian of life, and because tampering with it is tampering with life, and because violation of it is inherently not a solitary sin, as it involves two personalities, that sex becomes the greatest source of pollution when debased. Yet this is the one subject upon which no authoritative body speaks as a natural and sacred duty. Parents, schools, churches, health reports, alike seem to enter a conspiracy of silence; and while drama, fiction, and poetry handle these topics, often with suggestive realism, and while surreptitious knowledge with tainted associations comes to our children, yet there is apparent abdication all along the line of clean instruction and accurate knowledge. We emphasize *ignorance*, for our reading in books, reports, testimonies of physicians and court officers is signally unanimous upon this point, that sons oftener go wrong from polluted knowledge, not forestalled by purer; and that many a daughter comes to sin by ignorance, or to marriage innocent but utterly untutored as to its physical meaning. A United States report echoes a conclusion that English data also show that prostitution is recruited in largest numbers directly from homes,

through frivolity, seduction, and ignorance; and next from domestic occupations, and *not* so largely from the ranks of commercial, manufacturing, or theatrical industries, as we so generally solace ourselves with believing. Nor dare we longer shut our eyes to the great "black plague," so called, the widest-spread disease in the world, according to medical testimony. The highest specialist authority in Europe, Dr. Pontoppidan, and in this country, Dr. Morrow, agree upon facts gradually coming to be known. Their labors are directed chiefly to the "sanitation of marriage."

We make no apology to conventional silence in this report, when we say, on such authority, that nearly 60 per cent of youth, chiefly in cities, become infected; that 20 per cent, at least (some foreign statistics much higher), of blindness, and a high percentage of involuntary childlessness are traceable to this disease; that it is one great cause of infant mortality; that many widespread organic troubles have this evil as cause or concomitant; that far beyond credibility almost is the blight upon innocent wives from tainted husbands, according to medical testimony; that many divorces are really attributable to this cause, though procured upon other allegations; and that its polluting breath scatters infection not only to the voluntarily responsible, but to the innocent, through the ordinary touches of social life and travel.

Brethren, we have been silent long enough. Parents and pastors are abdicating duty in fear of hurting the bloom and blush of innocence and ignorance. Surely there is no one subject in morals so manifestly the duty of parents to discuss somehow. They are "stewards of the mystery of life." And any ministry is cowardly that preaches and teaches so trenchantly on gambling, intemperance, and economic injustice and yet is silent or euphemistic on these subjects so openly and specially signalized by the Bible. Grant that it is a hard and delicate subject to treat in mixed assemblies; yet the Catholic church reaches it in special services for men and in the confessional. Still, we have pastor's classes, we have men's clubs, and young people's guilds. We have parents to counsel, and we can at least suggest good literature for homes and youth. We have physicians in our membership to enlist in this service. We have some specially qualified women to engage in this labor,

And even dared we to discuss these things in the great congregation, there are more to thank us than to condemn us for our perspective of duty.

2. *The Birth Rate.* — Because of its bearing both upon social purity and upon the family, your committee would present some considerations on a subject that President Roosevelt has emphasized in the phrase "Race Suicide." It is of vital importance to know whether he is right in his contention. We have used such data as are available. In doing so we meet the combined force of four facts: (1) The declining ratio of marriages to the whole population; (2) the comparatively later age of marriage; (3) the growing ratio of divorce to marriage, and (4) the smaller number of children in marriage. We have no space for statistics, but these positions can be maintained especially for the native stock. Dr. Francis Walker, for former decades, and Professor Wilcox, for the last census, and Dr. Prescott Hall, in his studies on Immigration, and many local investigators besides, have shown a marked decrease for fifty years in the native as compared with the foreign-born birth rate, especially seen in the East and North, and notably in cities. In some localities in New England the death rate exceeds the birth rate. This tendency is especially notable just now. Checking abuses of figures by racial, climatic, and cultural differences, and granting any truth there may be in Malthusian principles, the facts remain, and remain as relative data against the native stock. Different things conspire to account for it in part.

(1) That immigration, resulting in larger economic gradations of labor, and greater competition, has incited voluntary native reduction for the sake of "concentration of advantages" upon fewer children, is admitted. The change in the birth rate in Europe, with little immigration and more firmly fixed class distinctions, is less notable.

(2) That social ambition, based in part upon economic necessity, or the relative efficiency of wealth as affected by size of family, may partly account for it. This social ambition, in varying gradations of necessity or selfishness, is probably a greater factor than immigration, as seen in the higher social ranges in which reduction operates.

(3) That it is not largely caused by decline of racial fertility

is shown from the most phenomenal growth in all history of 227 per cent (from 1790-1830), wholly out of our own people before immigration began, and also from the relatively larger native families to-day in newer parts of the country.

(4) That it is not from a climatic cause is seen in the fact that essentially the same ratios of foreign-born children exist here and abroad.

(5) That it is not merely the result of cultural influences, as Herbert Spencer once thought, is shown by the fact that the small averages for college graduates, as shown by Harvard and other university investigations, is almost the same in native society at large. This has been shown statistically for Massachusetts.

(6) That the relatively large death rate of foreign-born children can no longer be relied upon to remove the comparative peril, for this difference, only partly met by the death rate, is rapidly lessening from sanitation and public medical supervision.

(7) That the highest scientific and medical testimony of Europe and America declares that from 30 to 50 per cent of undesired sterility is due to certain forms of sexual disease. If this be so, it is an alarming disclosure as to the classes in our communities to which the logic of such a fact applies.

(8) It is only by making exacting admission of other grounds that we arrive by a process of elimination at other causes, viz.: folly, on *patriotic* grounds; culpable prevention on *personal* grounds, where there is not health or necessity to explain it; or selfishness and sin on *moral* grounds, which civil law brands as public crimes when detected. But whatever be the causes, at a time when a million foreigners a year are to be assimilated, that the transforming agencies in the most favored walks of life are numerically declining in ratio is an ominous fact for the American family. That certain lines of personal justification and evasion of duty are pervasive is indicated by the publication of a recent book from lectures by a woman before young women, in one of our colleges, containing sentiments, however interpreted, which suggest what may be going on below the surface in the thoughts if not actions of American women, that such an utterance, in such a place, was dared.

3. *Divorce*. — We have placed social purity and the birth rate first in this report because less frequently discussed. Pre-

vious reports and abundant literature have discussed divorce in its social causes, its data, its history, its modern casuistry, and its effects. However humane in intent divorce may be, whatever perils of incontinence without it, we find no historical ground for the contention that easy divorce has increased social purity or happiness, but that restlessness, sexual laxity, temptation to other attachments, corruption of home atmosphere, and selfishness instead of public well-being cause or accompany this social peril. We find no greater domestic hardships in England, Canada, New York, or South Carolina under a strict law to call for relative laxity elsewhere. But defensible as other social arguments may be, your committee feels that upon this matter, if upon any in our day, the rising call of "Back to Christ" is imperative. Assumed by many even within the Church to be churchly provincialism, Christians are actually ignorant (because seldom taught) of the perspective of Christ's teaching. Let us recall to our congregations

(1) That modern critical scholarship asserts that no words are more certainly Christ's own than those on marriage and divorce. Reject, if we will, all sacramentarianism; evaporate, if we dare, plain prose into ultimate idealism; allow, with President Woolsey, that Christ speaks only remotely to the state: yet here stand Christ's words almost universally interpreted one way by scholars of variant creeds, by statesmen like Gladstone, by publicists like Bryce, by jurists like Phelps and Davis and Bradley. This is not a provincial church rubric, but the unavoidable perspective of scholarship. The most unpromising exegetical utterance of recent years comes from Prof. Francis Peabody, of Harvard. Felix Adler, ethical culturist, within a year has published views, not from exegesis, but from moral considerations, more radically conservative than any Protestant writer in twenty-five years has drawn, even from Scripture.

(2) However familiar all this is to ministers, we have seldom told our people that this is the only specific social problem regarding which Christ made seeming concrete enactment. He always discussed principles, not rules; and yet of his exceptional language here Justice Davis uses the word "law," Professor Mathews "explicit," and Dr. Peabody "specific," legislation. Reject these terms, and yet Christ's tone is authoritative in

fourfold concrete specifications, meeting essential phases of even the modern problem for men and women, in direct reply to varied questions, on this one specific theme and only this.

(3) That even if men reject Christ's divine authority, they yet must confront his ethical wisdom.

(4) That Christ met objections still urged to-day against his definition of marriage as an *ipse dixit* of his own, by basing it upon God's eternal creative purpose in nature; and He heard two thousand years ago the still modern comment, "This is a hard saying."

(5) It is universally admitted that the same uncompromising Christ was the great champion of personality, so much urged to-day, and has done more for individual rights than any one who ever lived — and who so tender of woman's rights and man's personal freedom?

(6) Even if men differ exegetically as to Christ's *one* ground of divorce, yet Christ's chief emphasis in every passage was upon the nature of the marriage bond itself and the liberty of re-marriage. It is our theory of marriage and our liberty of re-marriage, as laymen or officiants, whatever our views of divorce, that needs emphasis. The divorce question is only the marriage problem on its negative side. Our marriage laws are more chaotic and diverse than even our divorce laws, and need amendment. But on civil no less than on Biblical grounds the marriage and re-marriage phases of our problem are the more within ministerial responsibility. Re-marriage is the crux of the whole matter, declares Ambassador Phelps.

(7) The Church is not responsible for the immediately impossible in a state not yet wholly Christian. Christ's requirements must primarily be for the Church, if they are ever to be ultimate for the state. The Church may agitate for law and must help all civil betterment, but even then it cannot put away the Christian conscience into the keeping of any statute or be opportunist as to habit or example on this subject, as it may on some other social issues not so specifically guarded by Christ himself.

We need not shut our eyes to shattered happiness, the heroic sacrifices for children's sake in uncongenial homes; we may burden our sympathies with real marital sufferings, but loyalty either to the tenderest Friend of humanity, the highest

master of ethics, or the divine authoritative Lord forbids the Christian body, as his immediate almoner of truth, to be satisfied merely with civil law as feasible or final in church action.

A Congregational council can make no rules binding upon ministry or people, but the very liberty of our action makes any conclusions we hold the more personally obligatory and gives deeper motive to our resolves than any church rubric can furnish.

The Inter-church Conference on Marriage and Divorce has submitted through your committee, for action, by the constituent bodies, the following resolutions, which we herewith commend for feasible action of this body:

"Resolved, That in recognition of the comity which should exist between Christian churches, it is desirable and would tend to the increase of a spirit of Christian unity for each church represented in the conference to advise and, if ecclesiastical authority will allow, to enjoin its ministers to refuse to unite in marriage any person or persons whose marriage such ministers have good reason to believe is forbidden by the laws of the church in which either party seeking to be married holds membership.

"Resolved, That it is the judgment of this conference, and is hereby recommended to the ecclesiastical bodies represented in the conference, for their approval, that ministers should refuse to marry divorced persons, except the innocent party in the case where the divorce has been granted on scriptural grounds, nor then until assured that a period of one year has elapsed from the date of the decision allowing the divorce."

SECTION II.

RELATING TO THE FAMILY IN CONNECTION WITH INDUSTRIAL CONDITIONS, THE CHURCH, AND THE SCHOOL.

An intelligent answer to the questions raised in this part of the report depends on a knowledge of the place the family holds in the social whole in relation to that of these several institutions. In a sentence we may say that the family is at once the germinant source of society and its permanent and ever-present constituent.

In many of the cruder, more archaic forms of civilization, the

family is by far the most important of all social institutions. For then it is inclusive of almost all social life, doing most of its work. The other social institutions are then in their germ within the family. The functions of public order, of industry, of education, and of religion are then chiefly the work of the family. As these functions develop, the factory, the school, and the church grow by taking over some of the work of the home. But the home has still to supply men, women, and children to the factory, the school, and the church. It still has to supply, too, the great elementary conditions on which the success of these larger social growths depends. If the family fails to supply these fundamental qualities or allows the other institutions to do its own work, these other institutions suffer and the family itself becomes atrophied and dies. Society itself then has decayed in its cells. If the changes are excessive or too rapid, there is also danger. The problem is largely one of adjustment, and that under the laws of social proportion, which social science is now enabling us to discover and apply. We shall see the significance of these principles as we take up the three branches of the subject assigned to this part of our report.

I. The Industrial Aspects of the Family.

The substitution of the factory for the home as the industrial center sends the members of the family in different directions for employment. It often compels the wife and mother to forsake the home for the factory. The dependence of the family upon the wife and mother for support comes at a fearful cost to childhood and home life. It tends to undermine the self-respect of the husband, and leads to the desertion of the family by him, an evil that is apparently growing to be a serious one. Immigration into our cities, especially from less easily assimilated races and from a primitive peasant folk, tends to impair family life. The man, accustomed to find his work at home or near it, now goes far to reach it. The woman goes into a factory or lives in a crowded tenement. The children are thrust into the street, do not learn self-control, get too little schooling, and lack that regular employment that fits them for the best work. From these conditions come pauperism and crime. The precariousness of a livelihood and the enforced mobility of labor tend to desertion and divorce. Bad housing

does much to destroy family life. The model tenement movement needs extension. While it is now possible for families with an income of \$800 or \$900 to find a sanitary and comfortable home in some of our great cities, the problem of either increasing the income or finding a tenement for the family with less income is yet to be solved. Separate recreations for men, women, and the young, each by themselves alone, with little or nothing of the kind for the family as a whole by itself, tends to weaken the family.

On these points your committee suggest the following:

(1) Churches should study local industrial conditions as they affect family life.

(2) They should inform their membership and community of them.

(3) They should try to alleviate the situation where it bears hardest on family life by day nurseries, parents' associations, and by coöperating in the movement for playgrounds, recreation centers, etc.

(4) They should initiate and support efforts to prevent child labor and regulate the work of women by the enactment and enforcement of just and humane laws.

(5) We would add to these the duty of calling the attention of parents to the need of training their children in those industrial virtues which the home can supply — such as honest, thorough work, fidelity to employers, consideration of the interests of all parties in the labor problem, frugality, habits of saving, and the like.

II. The Relation of the Family to Church and School.

Church and school are so intimately related, and have so many common features, that we treat both under one head. Naturally, we shall, however, for the sake of brevity, speak more fully of the family and the church. The proper adjustment of the family to church and school requires, as a fundamental condition of its successful study, that both the actual and the normal places of the three institutions in relation to each other be clearly seen. To gain this perception is the duty of the church, and especially of its ministers. For reasons that will appear later, we say that it is quite as important that the minister understand the family and its place in the work of the

church as that he should understand either Sunday-school or the young people's society. Training for this knowledge must be distributed between the college and the seminary — the college taking the elementary sociological work and the seminary building its practical instruction on it. Not only the pastor should have this training, but the leaders and teachers of the Sunday-school and young people's societies and mothers' meetings need its elements as well, in order that they may do their own work properly in coöperation with the home, and never, unless it be for a time absolutely necessary, as a substitute for the home. And the parents themselves need this training in some degree in order that they may know their own rights and duties in the common field. This training of pastors, teachers, leaders, and parents is the fundamental need.

Let us keep in mind the fact that at present there is an abnormal condition that renders attention to the family peculiarly necessary. As already stated, a highly developed civilization has, as it always does, brought a shrinkage of the functions of the family and in it the presage of social decay. For such a civilization is accomplished through a transfer of the work of the home to other social institutions. Though this is going on in other directions, it is in the development of church and school that the movement is strongest. For the home is fast becoming unconscious of the fact that it has any special duties in the work of education or religion. It is permitting church and school to take over most of its educational and religious functions. The great strength of the church for at least half a century has been exerted through its societies, especially the Sunday-school and the young people's societies. The church has done little or nothing comparatively for the home as one of its agencies. Religious atrophy or feeble development of the home has been the inevitable consequence. Having a weakened vitality, the family has become the easy prey of desertion and the divorce court.

III. Natural Resources of the Home.

Now let us look a moment at the natural resources of the normal home in relation to the objects of the church and the school. The home supplies church and school with children, and largely determines their bodily health and soundness of

mind. Mothers and children and even many fathers spend much time in the home. The church has the child only two or three hours in a week, and even the school has him only a few hours five days in the week, while the home has him far more.

The great processes of religious and educational training go on in the home. The beginnings and the development of the intellectual, the moral, and the religious life are largely the work of the home. The educational processes of observing, comparing, distinguishing differences, putting ideas together, forming judgments, the work of the imagination, of the feelings, and of the will, the great things of affection, reverence, respect for authority and self-respect, patience, regard for others, and the essentials of honesty, truth, and justice, are all being developed in the home in one way or another. The home and the vocation or occupation, to use another word, are the great *laboratories* of church and school that transform instruction into training.

And all this work is the care of those whose position as parents gives them rare opportunity. While the teacher has his peculiar opportunities, the parent has far more and those of a higher order. Parental affection is a mighty force. The training of the home is intimately connected with the life of the child. Then the parent is also educated in the education of the child. As we have just said, the home and the vocation are the great laboratories of the church and school, where the instruction of these institutions finds that expression that makes it real. This is true of both adults and children. This transformation of instruction into life — a need insisted on in the close of the Sermon on the Mount, and one of the greatest demands of modern educational theory — must be secured largely outside the church and school, in the home and in play and work. Religious education has been at a serious disadvantage in that it has felt compelled to get on with so little positive effort on the part of the hearer and pupil. A mere receptive condition on the part of the pupil has too often been the chief reliance in religious training.

Still further. A large part of the natural work of the home is untransferable. In forming character, it is essential that the desired action become *habitual*. This habitual action can be

secured only through constant activity along the line of the instruction. Real educational success is gained only as the entire activity of the person conforms to the instruction. Correct speech on occasions, sound thinking at times, proper conduct in public, do not secure culture. To attain culture the man, the child, must be all the time what we wish him to be some of the time. To train people in church or school and then leave them to their own devices in their homes and business is, therefore, to half do our work as preachers and teachers. The home cannot, if it would, turn over all its work to the church. Neither can the church take it all over, if it would. There is a work for every father, however godless he may be, which he cannot transfer to the best Sunday-school or to the best pastor.

In the home alone the child can learn best those lessons of obedience, those standards of right and wrong, that recognition of personal weakness and ignorance, and that obligation to bend the will to superior wisdom and power, which underlie human society, and which put the individual in right relations to God.

In the home the child gets the sense of social obligation. He learns there to recognize and respect the rights and feelings of others, and to conform to them in shaping his own conduct. He must learn here the lesson of mutual helpfulness. Here he must learn to sacrifice for others and get his first lessons in willing and happy service.

Religious impressions must be made in the home. While formal instruction in religious truth may be given elsewhere, those early and abiding impressions of a Divine Creator, of an overruling Providence, of a Spiritual Presence, of a Father's care, and those feelings of reverence, trust, and devotion which form the basis of a religious life can be gained in the intimate and confidential life of the home as nowhere else.

The imitative nature of the child makes him peculiarly susceptible to the influence of the home. The conduct and character of his parents are to him his best examples, fashioning his ideals.

If the home is not doing its share in these respects for the child, the church and the school are handicapped in their own special work. All the social institutions suffer in the defective work of the home.

IV. *Certain Points may Now be Made.*

1. The fundamental need is a ministry trained to an understanding of the respective places and duties of the home, the church, and the school. Educators are beginning to tell us that the coördination of the home and the school is the coming educational problem of most importance. The religious teacher may say the same thing for the church. And we need a ministry especially intelligent on the whole subject. Here is work for our colleges and theological seminaries that needs immediate attention.

2. The home should be considered in all plans for church work. For it touches them all in radical ways. To neglect to take into consideration the effect any proposed line of church work may have on the home, or the aid the home may give it, should always be considered a capital defect in that plan. No plan of pastor, Sunday-school or young people's society should be made until after getting a clear understanding of the relation of the home to it. The observance of this principle would modify many a plan for church work for the better. The principle should be written over the door to every activity of the church and the corresponding form of it over the door of every home. So much of the *share* the home has in the work of church and school.

3. Next comes the *distinctive* work of the home itself in the directions already indicated. The home should be held responsible for the work that naturally belongs to it. Not to do this is to weaken the home and thus lessen the aid it can give to church and school. The plea that the church and school must take up the work that the home is not doing, as this plea is commonly made, has done much harm. Church and school must be allowed to take over the neglected work of the home only until the home can be made to see its own duty and do it. Pastor, teacher, leader of young people's society should make the parent feel that there is work to be done in the home and that the duty of doing it will be continually pressed on the parent. The worship and instruction of the home should be thought as necessary as the public services of the church. Real contact with the child is far more within the reach of the home than of the pulpit or the Sunday-school.

For these reach the child at arm's length and for only a brief time. The great stories of the Bible should be told in the home. Its chief historical facts should be learned there. The Sunday-school should supplement and not supplant the work of the home. As already intimated, all that we can get done in the home trains the parent while training the child.

4. The undeveloped or partially developed home needs to be awakened and made aware of its duties and opportunities. It is a sociological crime to let alone a torpid social institution because you can more easily do its work elsewhere than awaken its sluggish forces. The ultimate penalty of such neglect is social death. Let the Sunday-school be offered the irreligious parent with the clear understanding that the school cannot and will not do all that needs to be done. Let the attempt always be made to arouse the irreligious home to a sense of its own responsibility for its own work. Let this be done by the pulpit, the tract, personal appeal, and in every other possible way. Parental instinct and parental affection are powerful influences that can often be nursed into activity. The idea that a good mother can take the place of a father needs to be driven from the popular mind. That society is an organic whole, from its germs in the family to its most complex forms, and that, therefore, its welfare depends on the way each member and each institution does its full share of the work of it, is a truth as old as the Bible, but which is too little understood even to-day. The Church needs few things more now than a practical recognition of this truth. The idea of inventing some new organization to take up some needed work that the proper institution for it is not doing, instead of calling upon the old one to which this work properly belongs, is as harmful as it is scientifically unsound. Intelligent foreigners and some of our own keen observers have pointed this out as an American weakness. It is peculiarly a weakness of our Congregational churches. We put a premium on new things that are often mere devices, without stopping to inquire what principle the device represents, and whether some existing institution cannot be made to do the work. Rule of thumb, instead of inventions based on scientific principles, controls. We need to get back to nature, as we are sure to do in the long run, when our devices lose their novelty and their usefulness wanes. The home department of

the Sunday-school owes its success largely to its sound sociological principle that the home can do a distinctive part in the work of educating people religiously. That it has not been followed by other important applications of its fundamental principle is due to the fact that we have been slow to grasp that principle and see that it has other possible applications. Like the first use of electricity to convey intelligence by the telegraph, the Home Department probably has behind it a series of inventions for the larger use of the home, waiting for the touch of men and women of insight and fertility of resource.

5. The probable early reconstruction of our churches to reduce their many, varying, often conflicting and uncoöperating societies and other internal agencies to a systematic and efficiently organized whole, in something like the process through which our public-school system and our business organizations have gone in the past fifty years, will do much to force upon us the need of scientific attention to the place and resources of the home in the work of the church. At present the work of training the young is not intelligently divided as it should be among the various agencies attempting it, but is left to them to do, each in its own way, without much knowledge of what the others are doing and with no systematic division of labor between them. We have got far beyond this go-as-you-please way of doing things in our public schools and in business. System throughout, with the most economic adjustment, is the necessity of the day. No business can thrive without it. No educational effort that is not wasteful can do without it. We would earnestly recommend that some of our churches which are in the best condition to make the experiment, attempt reorganization along this line with the aim of bringing the home into its rightful place as well as of reducing our present organizations to an effective order.

6. We suggest that we have more literature on the family. Tracts, books, leaflets on the subjects we have treated are not to be found unless in the most meager way. Yet some of these subjects can best be presented through the printed page. We suggest the inquiry whether the Congregational Sunday-School and Publishing Society should not include the home as one part of its work, both publication and missionary. A separate society devoted to the home would find quite as much to jus-

tify its existence as some of the denominational societies we now have. But we do not care to multiply societies in these days. We can use those we have for any new objects. Let us seriously consider the practical wisdom of charging our Sunday-School Society, which has led in the introduction of the Home Department, with the other work needed for the home. The home must be treated — not only as a means of increasing the Sunday-school membership, but as an institution with a place of its own to be found and used.

In addition to the resolutions already recommended for your adoption, your committee would respectfully, but most earnestly, urge that the subjects treated in this report be carefully studied by our ministers and churches, and that plans be formed for the practical development of the latent forces of the home in church and society.

Respectfully submitted,

ALEXANDER R. MERRIAM,

SAMUEL W. DIKE,

GRAHAM TAYLOR,

GEORGE H. MARTIN,

CHARLES E. JEFFERSON,

Committee.

REPORT OF THE COMMITTEE ON POLITY.

The National Council of Congregational Churches, in session at Des Moines, Ia., in October, 1904, adopted the following preamble and resolution:

"Whereas, This Council views with interest and general approval the attempts being made in various parts of the land to render our Congregational polity more effective; and

"Whereas, It is highly important that any changes should both conserve our essential principles and develop consistent and uniform organization and methods; therefore,

"Resolved, That a Committee of Nine be appointed by the Council to do what may be done on its own initiative, and in conference and coöperation with local and state bodies, for the better adjustment of our Congregational order to existing conditions."

Additional resolutions were referred to this committee for their consideration. One of these pertained to a uniform provisional course of study for candidates for the ministry lacking collegiate and seminary training. It was voted:

"That the Committee on Polity be authorized to prepare a minimum required course of study for men who desire to secure ordination to the gospel ministry to be proposed to the local and state bodies for their discussion and use, and that the report be made to the next National Council for further discussion."

The following preamble and resolution in the interest of permanence in the ministry were also referred to the same committee for their consideration:

"Whereas, The report of our Secretary shows a large number of churches without ministers, and of ministers without charge; and

"Whereas, The efficiency of our churches and ministers is seriously impaired by frequent changes in the pastorate;

"Resolved, That this Council choose a Committee of Seven to

consider these conditions, investigate their cause, and suggest a remedy.

“ And further, that this committee be requested, if possible, to devise some scheme, not inconsistent with our cherished Congregational principles, for a felicitous introduction of candidates to churches, and for promoting stability in the pastoral relation, the committee to report to the Council at its next session.”

These several resolutions and recommendations vested the committee with large prerogatives and opened to them a wide field of inquiry. At their first session they voted to make careful investigation of existing conditions and usages in our churches, and two series of ten questions each were sent to the registrars of the state and local bodies respectively. These questions related to the nomenclature of our organizations, their constituted membership, methods of licensure and ordination, ministerial standing, supply and equipment, prescribed courses of study, supervision of the churches, and what modifications had been adopted or were contemplated in the care and oversight of the churches or in the ordination of ministerial candidates.

Replies to these inquiries were received from nearly every state organization and from about forty per cent of the local bodies; the latter were thoroughly representative, being from nearly every state in the Union, and afforded ample data for an accurate survey of existing usages along the lines of inquiry.

These reports were carefully analyzed, and a concise and comprehensive digest of the answers was prepared by the chairman of the committee for the review of each member. As a result, definite conclusions were reached and these are embodied in the recommendations of this report. The replies gave evidence of very wide diversity of usage.

In the matter of nomenclature, 37 of our state organizations of churches are known as associations, 4 as conventions, 4 as conferences, and two states continue to maintain separate state ministerial bodies known as associations. In the local or district bodies, the diversity of designation is even more marked and disturbing, with 133 associations, 129 conferences, 10 conventions, and 4 consociations. The term “convention” is limited to Wisconsin; that of “consociation” to Connecticut.

As a designation for local bodies the term "association" is unknown in New England, New York City, Ohio, and Minnesota, the term "conference" having been adopted in the East because of the preëmption of the term "association" by the ministerial bodies. In the southern states, except in the colored churches, and throughout the West, the term "association" prevails.

Divergent theories of the function of the ministry, as an office within the church or as an office above the church, find illustration in the constituted membership of the local organizations. Only Connecticut and Rhode Island maintain separate state ministerial associations, but in much of New England, and in New York City, local or district ministerial associations exist alongside of local conferences of churches, and ministerial standing is vested, not in the body of churches, but in bodies purely ministerial.

Differing usages were also revealed in the transfer of ministers or churches from one body to another, that duty being delegated by some bodies to their official representatives; also in the determination of the tenure of membership, some providing for a constitutional relief of responsibility for absent or non-reporting members; also in the certification of ministerial lists by local and state registrars. These various usages are outlined in detail in the digest of answers which is appended to this report.

A more significant field of inquiry was opened by those questions which related to the functions of the local and state bodies and their oversight of the churches needing care. The replies indicated a general movement, more definite and marked in some sections than in others, towards the closer organization and unification of our varied interests. Significant action has been taken in a number of western states, and the discussion has been general in local and state associations throughout the country, and in our religious press, all serving to place fresh interpretation upon the function of our local and state organizations in the interest of larger unity and efficiency. The most democratic and positive movement toward such reorganization has been taken by the Ohio Association, which has not only provided for the unification of its work in a simpler organization of its forces, but has secured such result by a referendum of its proposed revision to the vote of the churches. Michigan,

California, Nebraska, and other states had previously taken definite action along kindred lines, and are planning for further unification by such amendment of their usage as experience may dictate. The underlying purpose for such action is to secure greater efficiency through larger unity and simplicity of method. Such supervision of the work of the churches has become imperative from the necessities of the situation. The waning use of the ecclesiastical council and its inadequacy to the demands and need of the churches, the languishing condition of many feeble fields, the lack of supervisory care, and the complex character of our agencies and organizations call for the initiation of a more truly representative and Congregational system of administration.

The rise of this movement within our own order was singularly contemporaneous with the consideration of the union of our churches with those of the United Brethren in Christ and of the Methodist Protestants. The rapidity with which this latter movement progressed, and the definiteness of its program of consolidation as outlined at the Chicago Council, left little for your Committee on Polity to suggest pending definite action of these three bodies; but the rising tide of discussion during the last six months within our own Congregational constituency has brought to the surface divergent conceptions of our own ecclesiastical order.

Entirely aside from and independent of the large and vital interests involved in the proposed tri-denominational union, and resultant of what our inquiries have elicited from the large body of our churches, your committee are of one judgment that our Congregational churches may safely and consistently move along the lines of representative order without in the least imperiling either of their fundamental principles of autonomy or fellowship; and we unite in the conviction that our churches should address themselves with earnest and intelligent purpose to such readjustment of their order as shall provide for a representative administration of all of our interests.

We urgently insist upon the self-government of the local church, which distinctive heritage we share with the great body of churches of the Congregational order, many millions in number, as a guarantee of independence in local self-government and of liberty of faith. We recognize the local church as the

unit of our fellowship and believe that from these units in organized fellowship a representative system, expressive of our common unity, is the truest safeguard of the rights and privileges of the local church itself. In such representative direction of our work every action taken will recognize the churches themselves as the source of its validity.

We equally insist that our Congregational churches are more than independent units. While recognizing the right of independent action, even to the withdrawal of fellowship from the body of churches, we are assured that the individual churches will find larger life and usefulness in common pact of fellowship with other churches. Unitedly they may meet in local, state, and national bodies, vesting in these organizations such privileges of administration and direction as they may choose. In such representative bodies their own independence and will may always find truer expression than in corporations organized without such direct representation.

We urge that the local or district association be careful to preserve its own autonomy and not surrender its rights to the larger body. This body lies nearest to the churches, may best hold ministerial standing, may serve in a conciliar capacity in the interest of the churches of the vicinage, and should insist upon such direct representation in the national body as now prevails in the constituted membership of our National Council. The functions of the local, state, and national bodies may safely be defined and enlarged so long as they remain advisory and directive and involve no authority save as the wisdom of their action secures the assent of the churches. The final appeal will always be to the churches and in their representative capacity their rights will be best served and any abuses or maladministration be corrected. With this view of the Congregational order as representative, and not purely independent, your committee unite in the judgment that local, state, and national associations afford ample organization for the direction of all of our denominational activities, and that the function of these organizations may be inclusive of all such interests, not imperiling but directly safeguarding the autonomy and liberty of the local church. Believing, therefore, that in the interest of simplicity, unity, and efficiency our organism should be representative, we urge the elimination of all such organizations as are not under the direction of our representative bodies.

Your committee, having carefully considered the data before them in the light of the resolution under which they were instructed to act, unite in the following recommendations:

I. That our local or district bodies of churches and ministers be uniformly designated "Associations," our state bodies "Conferences," and our national organization, as at present, "National Council."

II. That inasmuch as the ministry constitute an office within the church, and not a class apart from or above the church, ministerial standing be vested in local associations of churches, which should, wherever necessary, so amend their constitutions as to provide for ministerial members and the custody of their standing.

III. That the transfer of either a minister or a church from one local association to another be by express vote of the dismissing body, and not be delegated to officials empowered to act between meetings.

IV. That a minister removing from the bounds of one local association to those of another should at an early day transfer his relation, and that such constitutional limitation should be placed upon tenure of membership as to relieve the association of continued responsibility for non-resident members.

V. That the approved list of ministerial members and churches in good standing be presented by each local association, and be accepted without modification by the state registrar and by the National Council secretary for the Year-Book.

VI. That the designations "p." and "p. c." be omitted from the statistical tables of the Year-Book, and that pastors installed be designated by "i.," and pastors recognized, by "r."

VII. That larger recognition be given to the place of the local association of churches as a conciliar body to act in co-operation with the state and national organizations in the interest of the churches; and that, in view of its close relation to the churches composing it, its own life and autonomy be carefully safeguarded by the continuance of such direct representation as now obtains in the constituted membership of the National Council.

VIII. That the membership of a state conference be constituted by representatives of all such churches and by all such ministers as are in good standing in the local associations of the state.

IX. That the local association, composed of churches and ministers and hence thoroughly representative of the churches, which holds both licensure and ministerial standing, be also the agency for ordination, the initiative always to be taken by the local church.

X. That the state organizations become legally incorporated bodies; and that under a general superintendent and such boards as they may create, and acting in coöperation with committees of local associations and churches, they provide for and direct the extension of church work, the planting of churches, the mutual oversight and care of all self-sustaining as well as missionary churches, and other missionary and church activities, to the end that closer union may insure greater efficiency without curtailing local independence.

In harmony with this view of representative Congregation-alism, your committee unite in this further special recommendation:

XI. That the administration of the benevolent interests of our churches be directed by the representatives of the churches in national organization, and that this Council appoint a commission of fifteen, including a representative from each of our benevolent societies, who shall report at its next regular meeting such an adjustment of these societies to the body of the churches represented in this Council as shall secure such direction, care being taken to safeguard existing constitutional provisions of these societies and the present membership of their boards of control, but also to lodge, hereafter, the creation and continuance of these administrative boards in the suffrage of the representatives of the churches.

Your committee believe that in the larger provision made for the care and oversight of the churches, as contemplated in the recommendations submitted, practical remedy will be afforded in the matter of the permanence of ministerial supply and service, but they request, should the Council wish further consideration of this important and pressing problem confronting our churches, that a special committee be appointed to report to the next Council.

Your committee have found the question of ministerial training and equipment of such large significance and so diverse from the main purport of this report that they request of the

Council its special consideration in a separate report to be made at such hour as the Business Committee may designate.

Respectfully submitted,

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MINISTERIAL TRAINING AND EQUIPMENT.

(Supplementary Report of the Committee on Polity.)

Shortage in leadership constitutes a grave crisis for the Congregational churches.

Think first of the reduced numbers of young men entering the ministry of the evangelical denominations. It has recently been said:

“There is nothing more threatening to the growth of evangelical Christianity than the failure of men to go into the ministry. Just at present a rightfully ambitious Christianity faces alarming conditions. Notwithstanding the growth of the Church, notwithstanding the large growth of the community, there are no more men in our theological seminaries to-day than there were seventeen years ago; in some denominations, and in nearly every country in the world, there are barely half as many as there were ten years ago. The changing order is growing ministerially sterile.” The pressure of young men into other lines of Christian service, the small number of students and graduates of our divinity schools, the apathy of pastors, the unwillingness of parents to send their sons into the ministry, our one thousand Congregational churches without pastors — these and other current facts are too familiar to need rehearsal here.

*[Would modify Recommendation XI.]

In the second place, our Congregational ministry contains numbers of men who lack the best equipment. Some of them did not care for the schools; more of them could not attend. These men may be more effective than many graduates of the schools; they are less effective than they themselves may become. Such men will always be with us, needed and wanted and rejoiced in. They cannot, however, be the staple and standard of our ministry. Their numbers should be few, and their improvement our unfailing concern.

In the third place, the great majority of our ministers are sadly underpaid. They enjoy a meager living,—many of them in isolated and unfurnished communities, lacking public libraries and other social means of culture; themselves unable to gather fresh literature, declining from studious habits, hardly remaining alert, courageous, and resourceful, scarcely able to attend their nearest ecclesiastical bodies, forced to look hungrily off toward the more stimulating sectional and national meetings.

No great enterprise, not even the Church of Christ, can prosper and fulfill its duty under a leadership so insufficient. That our ministry is more efficient than at any past day need not be denied. But modern life has swept on faster than our efficiency has grown, and leadership in other departments of the world's work has outstripped religious leadership. Current criticism of the Church reduces finally to the cry that the Church's leaders are unequal to the mighty hour. The facts here presented and interpreted in the report of Secretary Anderson exhibit the comparatively stationary life of our churches as a body in front of the world's grandest opportunity.

The emergency is grave enough to enforce immediate, organized, and sustained action by our Congregational churches as a national body through this Council. Efforts thus far have been unrelated, partial, and desultory. The demand has been rising in volume that the problem of the numbers and equipment of our Congregational ministry be undertaken in a comprehensive and thorough-going way. It is duty to our hard-pressed ministers. It is self-preservation and self-development. It is duty to the vast, waiting work of salvation. It is not too much to say that no other thing can be undertaken by this Council which will so directly and powerfully promote our

development and our contribution to the Kingdom of Christ, the rise of capable spiritual life in our churches, and the outflow of power through our national societies and all forms of social service as an adequately applied and faithfully administered plan for sustaining our ministerial leadership.

This Council has, at past sessions, made several essays in this general direction. In 1889 the Council acted in admirable form, as follows:

"Resolved, first, That the time has come for a definite, organized effort representing the whole body of our churches to raise up a gospel ministry equal to the emergency which is upon us and immediately before us.

"Resolved, second, That such organized effort, as in other matters of a similar nature, involves the appointment of a man to do the work, etc.

"Resolved, third, That a committee of five be appointed to consider this matter, and that this committee be authorized, in the exercise of a large discretion, to initiate this movement in such a way as they may deem best.

"Resolved, fourth, That we suggest to this committee to consider the relations of the American College and Education Society to this undertaking, and, if they think it wise, to propose to the directors of that society to assume the responsibility for it.

"Resolved, fifth, That this committee report to the next triennial session of the Council."

The committee reported to the Council in 1892 that it had followed the suggestion in Resolution 4, and turned the whole matter over to the College and Education Society.

At the same meeting the secretaries of the Education Society presented a paper showing that some earnest efforts had been made to meet the case, and that apparent increase of theological students had resulted. But that work was not kept up, and the extreme depletion in numbers has since resulted.

The Council in 1904 appointed a committee of five of our most heavy-laden pastors to coöperate with the seminary faculties "in an earnest endeavor to increase the number of strong and thoroughly-trained men from our own churches entering the Christian ministry." The chairman has reported

to the Council the partial and unrepeatd attempt of the committee to do the designated work.

Along another line the Council in 1904 charged the Committee on Polity with preparing "a minimum required course of study for men who desire to secure ordination." The earnest effort to fulfill this behest of the Council has led up to the present report upon enlarged lines.

Plans of this larger sort would lead out in several directions.

(a) The solicitation of young men for the ministry. Is it creditable to the churches that the one comprehensive plan thus far announced for recruiting the ranks of the ministry is completely independent of church leadership and control?

(b) Courses of study for ministers desiring further equipment. A few state associations have done something in this line for several years through lists of books for home consumption. Interest now runs rather toward correspondence courses, the superior value of which is unanimously admitted.

(c) Institutes to be held in different sections of our Congregational country; perhaps in connection with our state association meetings, where our ministers gather in largest numbers.

(d) Agitation, arousing and educative, toward better remuneration for our ministers.

The labor of organizing and operating adequate plans for sustaining our ministry at its highest power will require some special provision. It cannot be done on the side by agencies already absorbed in specific departments of work. The Council in 1889 affirmed that, like all great enterprises in our modern world, this one would require an executive head. Such a man, a prince among us in education and leadership, an honored peer in all our halls of culture, becoming a servant of our Congregational ministry throughout the land, organizing the wisest methods for restoring their numbers, inspiring their hearts and recruiting their resources, would have a glorious calling and render incalculable service to the Kingdom. It may be that the Education Society or the Sunday-School Society, or both, should have some part in this matter. It is evident that particular methods must be referred to a small executive body. Your committee is aware of no great obstacles, having reason to believe that the small sum of money required for so principal a service can be found.

Accordingly your committee presents the following recommendations, viz.:

We recommend that this Council appoint a body of twelve men, to be called the National Council's Commission on Ministerial Education; to be composed of five pastors, four laymen, and three theological seminary professors, who may be nominated by "The Conference of Congregational Schools of Theology"; the purpose and scope of the commission to be as follows:

To consider and promote the best interests of Congregational ministerial education.

(a) To secure the presentation of the ministry as a calling to choice young men in our homes, churches, and colleges; and to do whatever may be done, either apart from or in coöperation with any existing agencies and efforts, for maintaining full numbers in our Congregational ministry.

(b) To make, in coöperation with our Congregational theological seminaries adequate and permanent provision for the further equipment of such Congregational ministers and ministerial candidates throughout the country as lack college or seminary instruction, or enter our fellowship from other denominations; in particular, to do this by means of correspondence courses conducted under the supervision of the commission, and to promote circulating libraries, or loan and exchange of books among such ministers.

(c) To bring about summer schools or institutes of theology year by year in different sections of the country; and in other practicable ways to provide for the mental and spiritual sustenance of our Congregational ministers.

(d) To coöperate with all our theological seminaries so as to promote their welfare in all possible ways, and enable them to render their fittest and fullest ministry to the Church and to the Kingdom.

(e) To present to our churches the value of years of study and experience for the pastor's most effective work, the increase and honor of the ministry and the maintenance of its numbers.

We recommend that the commission be authorized, in the exercise of large discretion, to initiate and prosecute this movement in such ways as they may deem best.

And we recommend that the commission be empowered to fill its own vacancies and report its work to the next triennial session of this Council.

CHARLES S. NASH.
DAN F. BRADLEY.
FRANK K. SANDERS.
S. B. L. PENROSE.
W. R. CAMPBELL.
L. O. BAIRD.
CURTIS L. GEER.
J. H. CHANDLER.
JOHN P. SANDERSON.

REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION.

Your Committee on Religious Education was appointed in 1904 "to take into consideration all questions relating to the interests of religious education in our churches, and, so far as may be feasible, to give practical form to its conclusions." It accepted the commission with great good-will and has interested itself in the work proposed, but has no formal report to present at the present time.

These years have witnessed much activity along experimental lines and considerable progress in the organizing of denominations for educational advance; but it has not seemed feasible to propose any specific movement for Congregationalists in addition to the numerous and varied local experiments.

Your committee believes that the way is now open for a more definite advance. It notes with much interest and approval the educational plans of the Sunday-School and Publishing Society, and will seek to bring its own activities and these into cordial and effective coöperation.

We therefore report progress and request that our committee be continued, with authority to fill its vacancies, to report to the Council of 1910.

Respectfully submitted for the committee,

FRANK K. SANDERS, *Chairman.*

REPORT OF THE TEMPERANCE COMMITTEE.

Whether the time has not come for a more effective effort on the part of our churches for the encouragement of total abstinence from intoxicating beverages and the suppression of the saloon traffic is a question your committee presents to this Council, and with view to whose answer the following facts are submitted:

As at no previous time the conscience both of the church and public is alert to the dangers of intemperance and the gross inconsistency, if not illegality, of the licensed saloon. In the Catholic church, many of whose clergy were formerly sympathetic with moderate indulgence, there has come a change so great that, not only are all candidates for orders expected to be total abstainers and the advocates of abstinence, but the scientific text-books on temperance hygiene are used in the parish schools, and, in some parishes, a pledge of total abstinence is required in connection with the confirmation vows. The majority of our Protestant denominations have temperance committees, for some of whom specific work is assigned and for whose support the committees are authorized to ask the financial support of their churches. The Episcopal church in New England has for many years prosecuted a most efficient work under the care of a district superintendent, who visits the parishes and directs the support of coffee rooms. The Temperance Committee of the Presbyterian church reports a work for the past year of which these are a few items. As a basis, \$16,920 were contributed by the churches for specific temperance work. With this money three associate secretaries, one lecturer on scientific temperance, and one colored evangelist, were kept at work during most of the year; 983 meetings were held in 96 presbyteries, and addresses were delivered in synods, presbyteries, associations, theological seminaries, universities, colleges, high schools, normal schools, temperance institutes, Sunday-school conventions, Young Men's Christian Associations, Chautauquas, churches, and Sunday-schools; 15,000,000 pages of literature were circulated in seven languages; tem-

perance programs were furnished and used in 3,000 Sunday-schools, and more than 100,000 pledge cards were sent to fill orders of superintendents and teachers.

When we contrast with such practical work the contentment of our churches with glowing resolutions and a committee to represent the churches on occasion, but with neither funds nor authority to engage in any efficient effort, we are constrained to ask whether, with all our splendid record in other respects, we have not left *undone* at least *one* thing which greatly needs the doing.

In the line of education it is occasion for profoundest gratitude that, not only in every school controlled by federal authority, but throughout the public schools of all our states, it is required by statute that children shall be carefully taught the hygienic evils attending the use of alcohol, and that, notwithstanding a persistent effort to substitute instruction favorable to moderate indulgence, the verdict of the world's best science as to the poisonous nature of alcohol in all its forms finds well-nigh universal expression. For this result no single person deserves such honor and grateful memory as the lamented Mrs. Mary H. Hunt, of Boston, a distinguished member of your Temperance Committee, and for many years the eloquent and noble advocate of hygienic temperance instruction in both America and Europe. It is safe to say that hardly to another will the rising generation owe a debt so great, and to no other's honor could an enduring memorial be more justly erected than to this illustrious woman whose resourceful tact and wisdom found voice before almost every legislature of the nation. In this connection it is significant that, chiefly as the result of her work, not only in England, but in Germany, Scandinavia, and other countries of Europe, scientific temperance instruction bids fair to become within the near future as prevalent as in America. In Berlin the Educational Committee of the City Council has warned mothers against their children's use of wine or beer in smallest quantities, and stated that 12,000 of the inmates of German lunatic asylums are the direct victims of alcoholism. This closely accords with the testimony of Dr. Vaclav H. Podstata, superintendent of the Northern Illinois Hospital for the Insane, that for one fourth of the 8,000 epileptics of Illinois the use of alcohol is responsible.

In the sphere of economics the loss to capital and labor and

every best interest of the community is increasingly emphasized by the startling contrast of the direct and indirect cost of the liquor traffic, summing up the enormous total of \$2,500,000,000 a year, with the total national revenue of \$762,387,000, or with the cost of public schools, \$291,616,000, or with the earnings of all the railroads, \$685,464,000, and this further fact, that not over *one eighth* of the total cost of the traffic is returned to the nation in license fees. The economic situation is also illustrated by the growing refusal of large business and manufacturing interests to employ any but total abstainers; by the emphasis with which both economic writers and legislative labor committees are showing the use of alcohol, with its attendant vices, to be the chief foe of labor's interests.

In point of legislation, the advance has been prodigious. As never before the sentiment of the Christian and moral public has found a non-partisan expression which has compelled the ear and action of the politician. Through the Anti-Saloon League, as an independent agent, but backed by the voice and support of the churches, legislators have heard the public demand and obeyed its bidding. In a large number of states the Local Option Law now prevails, under which one half the area of the Union is now free from the liquor traffic. By virtue of the recent Local Option victory in Illinois, the liquor trade itself confesses that from 1,500 to 2,000 saloons will be abolished. The magnificent victories won by the League in Illinois and other states commend it to us as the most valuable agency now existing through which our coöperating churches, while refraining from any partisan affiliation, may restrict, and in many cases absolutely destroy, the beverage liquor traffic. By our national government, the prohibition of the canteen in army posts remains in force; the shipment of intoxicants for beverage purpose into the Indian Territory is forbidden; and by the Pure Food Law a severe blow has been dealt to the multitudinous concoctions which, under the guise of patent medicine, have bred and nurtured the alcohol appetite to an alarming degree. It still remains that an end shall be brought to the inexcusable iniquity of granting a federal license for the sale of intoxicating beverages in states or districts which, by statute or the popular vote, are under a prohibitory law, and not less the evil of permitting express or other transportation com-

panies to deliver such liquors within prohibition territory. That the national Congress should hear the emphatic voice of the churches on these great wrongs is a most urgent need. But perhaps more significant than all else stand the recent decisions of two of Indiana's ablest judges, Judge Samuel R. Artman and Judge Ira W. Christian, declaring that *no law* granting a license to a saloon traffic which the *law itself affirms to be an evil* can be *constitutional*. The inherent justice of these decisions appeals to every candid mind.

If further evidence of temperance progress is needed, we may find it in the utterances of the official organs of the liquor traffic, like "Bonfort's Wine and Spirit Circular," which says, "If there is one thing settled beyond question, it is that the retail trade of the country must either mend its ways materially or be prohibited in all places, save the business and tenderloin districts of our large cities"; and again from the "America's Brewer's Review": "Developments in the political and social aspects have been decidedly adverse to trade"; while Bernheim, the Louisville distiller, is quoted as saying, "It is only a question of time when you and I will be legislated out of business."

Another, and, for us, a most significant note of advance, is heard in the proposed "National Inter-Church Temperance Council," for whose organization the temperance committees of sixteen denominations met last January in Pittsburg, at the invitation of the temperance committee of the Presbyterian Assembly. The aim of this council, as set forth in the "Basis of Agreement" adopted by the conference is as follows:

"The objects of this National Inter-Church Council shall be:

"1. To express the unity of the church in temperance principles and in her aggressive temperance work.

"2. To promote gospel temperance in the name of the church, with the authority of the church, supported by the church, and responsible to the church.

"3. To secure the mutual counsel and the larger combined influence for the churches of Christ in the temperance cause.

"4. Unification of temperance effort by agreement upon plans and methods of work, and the practical measures most worthy of promotion by the whole church, so that denominational temperance work shall not be divisive but combined in moral sweep and impact.

" 5. To so inculcate temperance principles as to preserve the rising generation from the ravages of intemperance and to produce a stalwart army in opposition to the liquor traffic.

" 6. To create a sentiment which will compel the civil authorities to perform their whole duty concerning the traffic, prevent any seeming necessity for any Christian directly or indirectly supporting, encouraging, condoning, or acquiescing in this heinous wickedness, and impress upon the individual Christian his duty to refrain from any encouragement to the traffic.

" 7. To enlist pulpit, platform, and printing press in behalf of better temperance laws, and to protest against non-enforcement or violation of the existing laws.

" 8. To preserve the church from entangling political alliance, and yet make it the clear duty of Christian people to use the ballot against a traffic which is the enemy alike of church and state.

" 9. To make clear the duty and the ability of the church to prohibit and overthrow the legalized liquor traffic wherever she so wills."

Under the head of " Limitations " are these two articles:

" 1. The National Inter-Church Temperance Council shall not attempt to commit the church to any political party, nor enter into any election campaign for party candidates.

" 2. The National Inter-Church Temperance Council shall be limited in its sphere of operation to the lines indicated in these articles of agreement. It shall not attempt to legislate for the constituent bodies on the temperance question, but only to give expression of its counsel or recommend a course of action in matters of common interest to the churches and individuals. It shall have no authority to limit in any way the full autonomy of the Christian bodies adhering to it in their temperance work. On the other hand, no denomination shall speak for the Council on any matter upon which it has not specifically declared itself."

A full copy of the " Basis of Agreement " will follow this report. It is only needful to further state here that the basis of membership in the Council will be four members (two ministers and two laymen) and two additional members (one minister and one layman) for each 200,000 membership or major fraction thereof in each ecclesiastical body, and that under

"Finance" it is provided that "the expenses of the National Inter-Church Temperance Council, for its meetings and its work, shall be provided by the several constituent bodies pro-rata, according to membership, through the denominational temperance agencies."

The value of such a Council, which will give megaphone voice to the millions of its constituents in opposition to the indulgence and sale of intoxicating beverages and in the support of all wise, restrictive, and suppressive legislation must, in the judgment of your committee, be invaluable. That such coöperation is not designed in least degree to limit any denomination in its support of the Anti-Saloon League is abundantly shown by the recent action of the Presbyterian General Assembly, which, while ratifying the "Basis of Agreement" for the Inter-Church Temperance Council, also voted its hearty commendation of the work of the League.

Just how our National Council can accept for our churches this "Basis of Agreement," with its pledge of financial support, even though the amount is small, is not clear unless there shall be delegated to your Temperance Committee the authority to ask special contributions from our churches. But that such authority should be delegated, not for this specific purpose only, but for a far more effective temperance work than our churches have yet attempted, is our strong conviction and will appear in the resolutions our report will present.

Another glaring evil which your committee believes should be resisted in close conjunction with all temperance effort is the baneful use of the cigarette, against whose use by and sale to minors stringent laws have already been enacted in several states. Not only in support of such legislation, but to the awakening of our churches and the public at large, to the enormous evils entailed by this cigarette habit, we believe this Council should give forceful utterance.

In conclusion, your committee deems the presentation of the above facts the sufficient argument for and stimulus to such new and distinctive action on the part of our churches in this great cause of humanity as shall prove that we of the Pilgrim heritage desire still to stand in the front rank of every true reform, and to match our resolutions with commensurate deeds. To this end we offer for your consideration the following reso-

lutions, embodying what seems to us the urgent privilege and duty of our churches.

Resolved, first, That, in accordance with those profound convictions to which our churches have given continuous expression, we again declare our sympathy with every wise effort for the utmost restriction and earliest suppression of the beverage liquor and cigarette traffic; that we recognize with gratitude the efficient work of the Anti-Saloon League and commend its support as a most valuable agency for the prosecution of restrictive and suppressive work by such non-partisan methods as can in no way complicate our churches with political alliances; that we heartily commend the scientific temperance instruction of our public schools and bespeak for its effective working the utmost sympathy and vigilance; and that we urge upon all our churches and Sunday-schools increased zeal for the cultivation of total abstinence from alcoholic liquors and cigarettes, and the deprecation of all participation, either direct or indirect, in any form of or profit from, the alcohol beverage or cigarette traffic.

Resolved, second, That gravely deprecating the present sale of a federal license for the traffic in liquor, save for medical purpose, in any region where such traffic is prohibited, together with the permission for express or other transportation companies to deliver intoxicating liquors in such districts to other parties than those locally licensed, we appeal for such national legislation as shall most speedily remedy these wrongs.

Resolved, third, That we hereby record our sorrow and profound loss in the death of Mrs. Mary H. Hunt, a member of our Council Temperance Committee, so justly distinguished as the founder and chief promoter of that scientific temperance instruction in our public schools which is proving one of the strongest aids to an intelligent and conscientious abstinence from the use of intoxicants and narcotics, and that we commend a united action of the children of our public schools for the erection of a suitable monument to her memory.

Resolved, fourth, That we approve the coöperation of religious bodies in a National Inter-Church Temperance Council, on the basis of the agreement proposed and submitted to us by the Inter-Church Temperance Conference, held last January in Pittsburg, and that, as invited, we recommend the appoint-

ment by this Council of a committee to be known as "The Congregational Committee on Temperance and Moral Reform," to consist of ten members (five ministers and five laymen), which shall represent our churches at the meetings and in the work of the National Inter-Church Temperance Council, and at the annual meeting of the Anti-Saloon League, and do whatever other service shall, in the judgment of the committee, best conserve the temperance cause.

Resolved, fifth, That, believing the time has come when our churches should do far more efficient service in the cultivation of total abstinence from the use of alcohol beverages and from cigarette smoking, as well as resistance to the licensed saloon traffic and sale of cigarettes, this Council hereby authorizes the Committee on Temperance and Moral Reform which may be appointed, to organize a Temperance Department under its supervision, with a paid secretary and such associates as the work may demand; that, through such workers and such literature as may seem wise, our churches be stirred to a deeper sense of responsibility for temperance reform; that for the support of such work our churches be asked to make regular offerings; and that from the funds so contributed such expenses be also paid as shall be incident to our share in the work of the "National Inter-Church Temperance Council."

Respectfully submitted,

CHAS. L. MORGAN, Elgin, Ill.,
FRANK FOXCROFT, Cambridge, Mass.,
CLARENCE S. SARGENT, Wichita, Kan.,
GEORGE A. BOODY, Des Moines, Ia.,
Committee on Temperance.

BASIS OF AGREEMENT.

PREAMBLE.

Believing the liquor habit and liquor traffic to be the greatest menace to our beloved country and the kingdom of our Lord Jesus Christ; the source of political corruption, of waste and pauperism, of immorality and vice, of lawlessness and crime, of disease and death, of ruined homes and lost souls, —

And believing that the legalization of the liquor traffic is contrary to the Word of God and the best interests of humanity and country, —

And believing that the time has come, in the providence of God, when the whole Christian Church in our land ought to join voice, heart, and hand

in a persistent and thoroughly organized campaign for temperance, and throw the whole weight of her moral influence in favor of the legal suppression of the beverage liquor traffic, —

Therefore, the members of the National Inter-Church Temperance Conference, assembled in the city of Pittsburg, representing sixteen denominational bodies, do hereby recommend the following plan for the permanent National Inter-Church Temperance Council, to be submitted to the various ecclesiastical bodies for their approval.

NAME.

The name of the organization shall be the National Inter-Church Temperance Council.

OBJECTS.

The objects of this National Inter-Church Temperance Council shall be:

1. To express the unity of the Church in temperance principles and in her aggressive temperance work.

2. To promote gospel temperance in the name of the Church, with the authority of the Church, supported by the Church and responsible to the Church.

3. To secure the mutual counsel and the larger combined influence for the churches of Christ in the temperance cause.

4. Unification of church temperance effort by agreement upon plans and methods of work, and the practical measures most worthy of promotion by the whole Church, so that denominational temperance work shall not be divisive but combined in moral sweep and impact.

5. To so inculcate temperance principles as to preserve the rising generation from the ravages of intemperance and to produce a stalwart army in opposition to the liquor traffic.

6. To create a sentiment which will compel the civil authorities to perform their whole duty concerning the traffic, prevent any seeming necessity for any Christian directly or indirectly supporting, encouraging, condoning or acquiescing in this heinous wickedness, and impress upon the individual Christian his duty to refrain from giving any encouragement to the traffic.

7. To enlist pulpit, platform, and printing-press in behalf of better temperance laws, and to protest against non-enforcement or violation of existing laws.

8. To preserve the Church from entangling political alliances, and yet make clear the duty of Christian people to use the ballot against a traffic which is the enemy alike of Church and State.

9. To make clear the duty and ability of the Church to prohibit and overthrow the legalized liquor traffic whenever she so wills.

LIMITATIONS.

1. The National Inter-Church Temperance Council shall not attempt to commit the Christian Church to any political party nor enter into any election campaign for party candidates.

2. The National Inter-Church Temperance Council shall be limited in

its sphere of operation to the lines indicated in these articles of agreement. It shall not attempt to legislate for the constituent bodies on the temperance question, but only give expression of its counsel or recommend a course of action in matters of common interest to churches and individuals. It shall have no authority to limit in any way the full autonomy of the Christian bodies adhering to it in their temperance work. On the other hand, no denomination shall speak for the Council on any matter upon which it has not specifically declared itself.

BASIS OF MEMBERSHIP.

1. The following-named ecclesiastical bodies shall be eligible to membership in the National Inter-Church Temperance Council or any of its branches, and such other ecclesiastical bodies as may hereafter adopt these rules of agreement and be admitted by the National Council: Baptist, Christian, Church of God, Congregational, Disciples of Christ, Episcopal, Evangelical Association, Evangelical Synod of North America, Friends, Lutheran, Methodist, Mennonites, Moravian, Presbyterian, Reformed Churches, United Brethren, United Evangelical.

2. Any denominational body entitled to membership herein may become such when it shall have officially ratified the articles of agreement and appointed its representatives to act officially in the Council, which representatives shall be elected in such manner and at such time as each affiliated body shall determine.

3. Each ecclesiastical body shall be entitled to four members (two ministers and two laymen), and two additional members (one minister and one layman) for each 200,000 membership or major fraction thereof.

OFFICERS.

1. The officers of the National Inter-Church Temperance Council shall be a president, one vice-president from each of the constituent bodies, a corresponding secretary, and a treasurer, each of whom shall perform the duties usually assigned to such officers.

2. The corresponding secretary shall be the official representative of the National Inter-Church Temperance Council, under the direction of the executive committee. He shall be charged with the correspondence relative to the work of the Council, enlisting the coöperation of other ecclesiastical bodies, devising the best plans and methods of temperance work and maintaining an efficient temperance bureau.

3. There shall be an executive committee which shall consist of seven ministers and seven laymen (not more than two of whom shall be of the same denomination), together with the president, the corresponding secretary, the recording secretary and the treasurer. The executive committee shall have authority to attend to all business of the National Council in the interval between its meetings, submitting report of its transactions to the annual meeting of the National Council for approval.

ELECTIONS.

1. All officers shall be chosen at the regular meeting of the Council, and shall hold office until their successors take office.

2. The president, vice-president, corresponding secretary, recording secretary and treasurer shall be elected by the National Council on nomination by the executive committee for the year just closing.

3. The executive committee shall be elected by ballot after nomination by the nominating committee, consisting of one representative named by the delegates of each affiliated body present.

4. Vacancies occurring during the year shall be filled by the appointment of the executive committee.

FINANCES.

The expenses of the National Inter-Church Temperance Council for its meetings and its work shall be provided for by the several constituent bodies, pro-rata according to membership, through the denominational temperance agencies.

AUXILIARY COUNCILS.

The question of the formation and operation of Auxiliary Councils shall be referred to the constituent bodies of the next meeting of the National Inter-Church Temperance Council.

MEETINGS.

The National Inter-Church Temperance Council shall hold its meeting each year (unless otherwise directed by two-thirds vote of the executive committee), at such time and place as may be determined upon by the executive committee.

QUORUM.

Delegates from a majority of the constituent bodies having representatives present shall constitute a quorum.

AMENDMENTS.

These articles of agreement may be altered or amended by the majority vote of the members of the Council, followed by a majority vote of the bodies present, each body voting separately.

RELATION TO THE FEDERATION OF CHURCHES.

It is the purpose of this National Inter-Church Temperance Council to coöperate with the Federal Council of the Churches of Christ in America, as far as the work is related to that of said Federation, in addition to reporting to the several denominational bodies forming this National Council.

RESOLUTIONS.

Resolved (1), That the preamble and articles of agreement which we have considered be approved for reference to the denominational bodies herein named for official action, and appointment of representatives to the proposed National Inter-Church Temperance Council for completion of that organization in accordance with instruction from the various denominational bodies.

Resolved (2), That it be the sense of this conference that the constitu-

ent bodies, in adopting these articles of agreement, and appointing their representatives, should style their committee, "The committee on temperance and moral reform."

Resolved (3), We request the committees which called this conference to conduct the correspondence with other denominations herein named relative to becoming constituent members of the National Inter-Church Temperance Council, until at least seven denominations shall have acted favorably upon these articles of agreement, when they shall call a meeting of the official delegates of the denominations for completing the organization, which meeting we suggest should, if possible, be held prior to the next meeting of the Federal Council of the Churches of Christ in America.

Resolved (4), That we recognize the importance and the value of non-ecclesiastical temperance agencies in the prosecution of temperance work, and bid them Godspeed in their noble effort.

A true copy.

Attest: JOHN F. HILL, *Secretary*.

REPORT OF THE COMMITTEE OF TWENTY-EIGHT.

The Committee of Twenty-Eight, to which was referred the report of the Committee on Comity, Federation, and Unity, begs leave to report that it has had that document under prolonged consideration. We express our high appreciation of the admirable rehearsal of the Federation movement and the Tri-Church Union movement, and the distinguished services of the committee to both causes. The resolution concerning federation, presented by the committee, has already been adopted by the Council. For the rest, your committee now reporting recommends the adoption by the Council of the following minutes and resolutions:

The National Council of the Congregational Churches of the United States, in session at Cleveland, Ohio, October 8-17, 1907, having heard a remarkable volume of testimony from all parts of the country, hereby records its conviction that our churches will go forward to consummate union with the Church of the United Brethren in Christ and the Methodist Protestant Church.

We recognize in the Act of Union adopted by the General Council of the United Churches at Chicago the fundamental principles by which such union must be accomplished. The aim of that act is the desire of our churches. The act provides for a representative council of the united churches, combines their benevolent activities, and conserves their vested interests. It

makes provision for the gradual amalgamation of their state and local organizations, leaving the people of each locality free to choose their own times and methods for the completion of such unions. It contemplates, as the result of a continued fellowship of worship and work, a blending of the three denominations into one. This is the end to which the Act of Union looks forward, and these are essential means of its accomplishment.

We recognize that, for the consummation of this union, each denomination is prepared to modify its administrative forms. Among our ministers and churches there have arisen divergent opinions both as to the interpretation of certain clauses and as to the effect of certain provisions in the Act of Union; while of some details therein proposed important criticisms have been made.

We recognize, further, that the other church bodies, when they convene for consideration of the Act of Union, may likewise find that certain of its features can be improved.

We, therefore, invite the other two denominations to unite with us in referring the Act of Union to the General Council of the United Churches, to afford opportunity for perfecting the plan of union; the General Council to report its results to the national body of each denomination.

We also recommend the adoption of the following resolutions:

1. That the Committee on Comity, Federation, and Unity to be appointed by this Council be authorized to act with representatives of the other two denominations in procuring the reassembling of the General Council of the United Churches, and also to act in behalf of the National Council in aiding the consummation of the proposed union, and in the further advancement of the cause of Comity, Federation, and Unity among various Christian bodies.

2. That, in case the Committee on Comity, Federation, and Unity find it desirable to add to its members for special service, it have authority to do so.

3. That our membership in subsequent meetings of the General Council of the United Churches be thoroughly representative of our churches and elected in their state organizations, the securing of such elections on a proper ratio of representation in the various state bodies, and the filling of vacancies, to be in the hands of the Provisional Committee.

4. That a committee consisting of Rev. Drs. Washington Gladden, William Douglas Mackenzie, and William Hayes Ward be appointed to present this action to the United Brethren and the Methodist Protestant church.

The report is signed by all the members of the committee who were present at the conclusion of the discussion, namely:

Rev. NEHEMIAH BOYNTON, *Chairman*.

Rev. WILLIAM E. BARTON, *Secretary*.

Rev. C. S. NASH.

Rev. GEO. E. HALL.

Rev. C. S. MILLS.

Rev. WASHINGTON GLADDEN.

Rev. W. D. MACKENZIE.

Rev. J. W. BRADSHAW.

Mr. C. H. RUTAN.

Rev. C. E. JEFFERSON.

Rev. S. B. L. PENROSE.

Rev. J. W. STRONG.

Hon. J. M. WHITEHEAD.

Rev. C. L. MORGAN.

Mr. ROSSITER W. RAYMOND.

Rev. P. S. MOXOM.

Rev. A. T. PERRY.

Hon. J. H. PERRY.

Rev. W. H. DAY.

Rev. H. H. PROCTOR.

Mr. W. H. LAIRD.

Mr. E. P. JOHNSON.

Mr. C. M. VIAL.

Mr. C. C. MORGAN.

REPORT OF COMMITTEE ON TERCENTENARY CELEBRATION OF CONGREGATIONALISM IN AMERICA.

Mr. Moderator:

On behalf of the Committee on the Tercentenary Celebration of Congregationalism in America, I beg to submit the following report.

The last National Council received a memorial from the Massachusetts Association as follows: "Whereas our American Congregationalism looks back to the organization of the first church at Scrooby, England, in 1606, and whereas Congregationalism was transplanted to America first to the region now occupied by Massachusetts churches, be it resolved, that the General Association of the Congregational Churches of Massachusetts memorialize the National Council, at its next meeting in October, 1904, to take suitable action to encourage and direct the Congregational churches of America to celebrate appropriately the tercentenary of the beginning of American Congregationalism."

Upon receipt of this communication the Council voted "that a committee of five be appointed to consider the memorial of the General Association of Massachusetts regarding the celebration in 1906 of the tercentenary of Congregationalism in America," and a committee was thereupon appointed, consisting of J. W. Platner, of Massachusetts; E. M. Chapman, of Vermont; R. H. Potter, of Connecticut; T. C. McClelland, of Rhode Island; and F. W. Baldwin, of New Jersey. The resignation of Mr. McClelland left only four members on the committee.

It is apparent that the committee's powers were of the most indefinite description. It was appointed to "consider the memorial" which had come from Massachusetts, and nothing more. The Council did not even specify whether the committee was to report at that session or not. But the fact that the committee was made permanent suggests that it was not expected to report at that time.

Through correspondence the chairman ascertained that a

majority of three to one believed that the celebration of our three-hundredth anniversary should be postponed until the year 1920, the obvious and unmistakable date. The Gainsborough-Scrooby-Leyden church is no doubt the historical progenitor of the church at Plymouth in New England, but, if we go back of 1620 in search of a date to celebrate, we find ourselves involved in difficulties. The Gainsborough congregation can be traced back to 1603 or 1604, but at that time there had been a Congregational organization in London for some fifteen years, and others elsewhere in England for a still longer time. The Scrooby group, which was a branch of that at Gainsborough, was organized in 1605 or 1606. Some of the Scrooby separatists went across to Amsterdam in 1607, others in 1608, and the congregation thus formed removed to Leyden in 1609. In 1620 part of the Leyden church migrated to America. In selecting the year 1906 as our three-hundredth anniversary, it is plain that we should be celebrating neither the beginning of Congregationalism in England nor its beginning in America. The only date which looms large upon the historical horizon is 1620.

In view of the adverse judgment of a majority of the committee with regard to the date proposed in the memorial, and in view of the vagueness of the committee's instructions, the chairman undertook a correspondence with Dr. Anderson, Secretary of the National Council, seeking light as to the proper method of procedure, and was informed that, in the Secretary's opinion, "nothing definite was given you (the committee) to do by the Council." As this was also the opinion of the chairman, he abandoned the plan of calling the committee together, and accordingly no formal meetings have been held.

In making this report, and moving for the discharge of the committee, we take the liberty of suggesting — although the suggestion is *ultra vires* — that in the appointment of future committees it would be desirable to specify more clearly what they shall do and when they shall report.

Respectfully submitted,

JOHN WINTHROP PLATNER,

Chairman.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER
OF THE NATIONAL COUNCIL.

CONSTITUTION.

[Adopted November 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council, —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practise, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the one head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's Catholic Church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And for the convenience of orderly consultation, they establish the following rules:

I. *Sessions.* — The churches will meet in National Council

every third year. They shall also be convened in special sessions whenever any five of the general state organizations shall so request.

II. *Representation.* — The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows:

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any state are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in state organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof;

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen as nearly equally as is practicable. Each state or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each.

III. *Officers.* 1. At the beginning of every stated or special session, there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations. The moderator is expected to open the Council immediately following the one at which he is elected with an address on a subject to be selected by himself.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the

proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers shall be enrolled as members of the Council.

IV. *By-Laws.* — The Council may make and alter by-laws at any triennial session.

V. *Amendments.* — This constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general state organization of churches and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the Church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of counsel and of the effort among the fol-

lowers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists because in the present condition of our common Christianity we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's Church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly coöperation with all those who love and serve our common Lord.

We believe in "the Holy Catholic Church." It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, the retiring moderator and assistant moderator, the former moderators and assistant moderators, persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, and missionaries in the service of the American Board of Commissioners for Foreign Missions present, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer *ex officio*, and seven others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennial Council; may fill any vacancy occurring in their own number or in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session; shall have authority to contract for all necessary expenditures except such as are required to be made by the publishing committee, and to appoint one of their number who shall approve and sign all bills for payment; shall appoint any committees ordered but not appointed; and committees so appointed shall be entered in the minutes as by the action of the Council; shall consult the interests of the Council and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization. The provisional and publishing committees are authorized to meet immediately after the close of the session.

They shall lay out a definite program for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several local organizations of the churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees:

1. A committee, including the secretary, on credentials, who shall prepare a roll of members.

2. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall seek bids, contract for and distribute all publications ordered by the Council.

3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

4. A finance committee.

Committees shall be composed of three persons each, except otherwise ordered. The first-named member of each standing or *ad interim* committee shall be chairman thereof, and shall so continue until the committee shall otherwise provide at a meeting of which every member shall have been especially informed. Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every morning and evening shall be given to meetings of a specially religious rather than a business character.

X. No person shall occupy more than three quarters of an hour in reading any paper or report, and no speaker upon any motion or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several state organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XIV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in affiliation with the Council, who shall be, *prima facie*, the constituency of the same, for immediate organization and business. The moderator shall then name the committee of nominations, subject to the approval of the Council, which shall at once proceed to the election of its presiding officers. In the absence of the moderator and the assistant moderators, the provisional committee is authorized to appoint some person to act as moderator of the opening session of the Council.

XV. Such reports from committees, and statements from societies or theological seminaries as may be furnished to the secretary seasonably in advance of the session, may be printed at the discretion of the publishing committee, and sent to the members elect, together with the program prepared by the provisional committee. Not more than ten minutes shall be given to the reading of any such report.

XVI. Reports and statements shall not be referred to committees except by vote of the Council.

RULES OF ORDER.

[Revised, Cleveland, Ohio, 1907.]

The rules of order shall be those of the common parliamentary law, with the following modifications:

1. When a question is under debate, no motion shall be received except: to adjourn, to lay on the table, to postpone indefinitely, to postpone to a time certain, to commit, to amend, — which motions shall have precedence in the order named, and, except to lay on the table and to adjourn, shall be debatable. But the Council at any time, on the motion of one member, seconded by five others, and passed by a two-thirds vote of those present and voting, may order the previous question upon any principal or subsidiary debatable motion then pending. After this is so ordered, however, the debate shall not be cut off for one-half hour, provided any member desires to speak; but during that time no person shall speak more than once or more than five minutes.

2. No member shall speak more than twice to the merits of any question under debate except by special permission of the body, nor more than once until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the minutes, and published in the printed reports of the proceedings.

4. When a committee report has been presented, it shall, in the absence of objection, be deemed to be received by the Council, and unless otherwise disposed of, shall pass to the registrar for preservation but shall not be spread upon the minutes.

If the report contains recommendations or resolutions which call for action by the Council, those recommendations or resolutions shall thereupon be deemed to be before the Council for its adoption upon motion of the committee and shall be subject to such rules as are prescribed by parliamentary law for similar motions.

The action taken by the Council in these cases shall be entered on the minutes.

CHARTER, THE CONGREGATIONAL BOARD OF
MINISTERIAL RELIEF.

“ Resolution amending the Charter of the Trustees of the National Council of the Congregational Churches of the United States.

“ GENERAL ASSEMBLY, JANUARY SESSION, A.D. 1907.

“ Resolved by this Assembly :

“ SECTION 1. That the body politic and corporate incorporated by resolution approved March 24, 1885, as The Trustees of the National Council of the Congregational Churches of the United States, shall hereafter be called and known as The Congregational Board of Ministerial Relief.

“ SECT. 2. Henry A. Stimson, Joseph H. Selden, Asher Anderson, Washington Gladden, Guilford Dudley, Samuel B. Forbes, H. Clark Ford, William H. Allbright, Livingston L. Taylor, George R. Merrill, Martin Welles, Charles H. Richards, Philip S. Moxom, Lucien C. Warner, and John Davis are hereby constituted and declared to be the present members of said corporation.

“ SECT. 3. No act purporting to be the act of said corporation, heretofore performed, shall be affected or invalidated by any invalidity or informality in the choice of members of said corporation, but all such acts are hereby validated and confirmed.

“ SECT. 4. The object of said corporation shall be to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of deceased Congregational ministers, in accordance with resolutions and declarations adopted or made, from time to time, by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the present functions of that council; and said corporation may coöperate with any other corporation or body which is under the charge and control of churches of the Congregational order in the

United States, or of churches at the time affiliated with said order.

"SECT. 5. The said National Council, or its successor as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said corporation, and said corporation shall at all times be subject to its direction and control; and the said National Council or such successor thereof may, from time to time, determine who shall be members of said corporation, may provide for filling vacancies in their number, and may appoint and remove members thereof.

"SECT. 6. This resolution shall not be operative unless the same shall be approved by said National Council at its meeting held in 1907."

The following was adopted by the National Council, 1907:

"*Resolved*, That the National Council of the Congregational Churches of the United States at this its meeting in 1907 approves the resolution entitled, a resolution "amending the Charter of the Trustees of the National Council of the Congregational Churches of the United States," passed by the General Assembly of the State of Connecticut at its January session, 1907, and approved by the governor, March 27, 1907.

"*Resolved*, That the registrar of this Council forthwith forward to the secretary of said state a certified copy of the foregoing resolution of approval, to be filed and recorded in his office."

It was further voted by this National Council that the membership of the corporation now known as the Congregational Board of Ministerial Relief be changed so that said membership shall, until different order is made by the Council, be as follows:

Rev. Henry A. Stimson, Rev. Wm. H. Allbright, Rev. Chas. H. Richards, B. H. Fancher, Rev. Louis F. Berry, H. Clark Ford, Rev. George R. Merrill, Rev. Asher Anderson, Martin Welles, Thomas C. MacMillan, Rev. Frank J. Goodwin, Rev. Joseph H. Selden, Rev. Elliott W. Brown, Lucien C. Warner, Guilford Dudley.

At a meeting of The Congregational Board of Ministerial Relief held in New Haven, Conn., Tuesday, October 29, the following By-Laws were adopted:

BY-LAWS.

ADOPTED OCTOBER 29, 1907.

1. The officers of the corporation known as The Congregational Board of Ministerial Relief shall be fifteen Directors, from whom shall be chosen by the corporation a President, Vice-President, Recording Secretary, and Treasurer.

All these officers shall be elected by ballot and shall hold their respective offices for the term of three years, or until their successors are elected and qualified, unless removed by death, disability, or resignation.

2. The duty of the President shall be to preside at the meetings of the corporation and of the Directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the Directors, and to make such suggestions to them as he may deem desirable.

3. The Vice-President shall discharge the duties of the President in the absence of that officer.

4. The Directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the corporation; shall fix salaries; shall make rules in regard to the disbursement of money; shall allot and distribute the income; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall appoint a committee of five as a Finance Committee, of whom the Recording Secretary and Treasurer of the corporation shall be members, and shall appoint an Auditing Committee; shall buy, sell, and convey by their attorney appointed for that purpose all real and personal property; shall fill vacancies in their own number and in all offices, the appointments to continue until the next meeting of the corporation; and shall report for the corporation to the National Council.

5. The Recording Secretary, who shall be a resident of Connecticut, shall keep the records of the corporation, of the Directors, and of the Finance Committee; shall issue all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meeting, and shall preserve all important documents.

6. The Directors shall appoint a Corresponding Secretary or secretaries to conduct the correspondence, to collect funds,

to represent the work before churches, conferences, and associations, to issue all orders on the Treasurer, to render such assistance to the Recording Secretary as may be necessary, and to do such other service as the Directors may require. He shall report every month to the Directors.

7. The Treasurer shall invest the funds of the corporation in accordance with the instructions of the Directors, or, in the absence of such instructions, in accordance with the written approval of the Finance Committee; shall have the custody of such funds; shall disburse the same in accordance with the rules and votes of the Directors; shall keep accurate accounts of his receipts and expenditures, and shall make an annual report to the Directors.

He shall give bonds for the faithful performance of his trust for the term of three years, or until another person is appointed Treasurer, in such sum as may be ordered from time to time by the Directors.

8. The Auditing Committee shall annually, or oftener, in their discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the Treasurer, and shall report annually to the Directors.

9. The Finance Committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the Directors; shall authorize all disbursements not specially ordered by the Directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the Directors, and shall report annually to the Directors.

Special meetings shall be held at the time and place named in the call of the chairman.

10. Other officers and committees may be appointed as the needs of the corporation may demand, and, in the intervals between the meetings of the corporation, may be appointed by the Directors.

11. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the state of Connecticut, where all meetings of this corporation shall be

held, at which the officers for the ensuing three years shall be chosen.

The annual meeting of the Directors for the examination of accounts of the reports of the Treasurer, Corresponding Secretary, Auditing and Finance committees, and for the general work of the corporation, shall be held in the month of September in each year, at such place as the Directors shall determine.

Special meetings of the corporation or of the Directors may be held upon the written call of the President or of any two members of the corporation addressed to the President. Such meetings shall be held at the place indicated by the President.

12. Any article of these By-Laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting, one month's notice in writing of the proposed change having been given, or at any meeting by unanimous consent.

MINUTES.

The Thirteenth Triennial Session of the NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES OF THE UNITED STATES convened in Pilgrim Church, Cleveland, Ohio, and was called to order by the moderator, Rev. Washington Gladden, at 10 A.M., October 8, 1907, who offered the opening prayer. The Council united in singing "I love Thy Kingdom, Lord."

Tellers.

The following were appointed tellers: Rev. Henry W. Kimball, Massachusetts; Rev. Charles H. Ricketts, Connecticut; Arthur Arlett, California; Rev. Carl S. Patton, Michigan; Rev. Rollin T. Hack, Maine; Rev. Frank E. Kenyon, Ohio; Rev. Andrew M. White, New York; Rev. William F. Slade, New Hampshire.

Roll of Delegates.

ALABAMA.*

Congregational Convention, 20.

Congregational Association. Rev. Edward E. Scott.

Bear Creek Conference, 12.

Christiana Conference, 5.

Clanton Conference, 8.

Echo Conference, 11.

Fort Payne Conference, 6.

Mount Jefferson Conference, 3.

Oxford Conference, 6.

Rose Hill Conference, 20.

Tallapoosa Conference, 9.

Tallassee Conference, 6.

Troy Conference, 4.

Warrior Conference, 6.

* Numerals after the names of state bodies show how many delegates they may send to the Council, on the basis of one to each body and one for every ten thousand members, or major fraction. Those following names of local bodies show the number of churches in them, such bodies being entitled to name one delegate for every ten churches, or major fraction.

ARIZONA [1].

THE CONGREGATIONAL ASSOCIATION.

ARKANSAS.

[NO STATE ORGANIZATION.]

CALIFORNIA.

GENERAL ASSOCIATION, 2. Arthur Arlett, Rev. James H. Harwood.

Bay Conference, 20. Rev. H. Melville Tenney.

Humboldt Association, 10.

Mt. Shasta Association, 11.

Sacramento Valley Association, 29.

San Francisco Association, 14. Rev. William W. Ferrier,
Rev. Ernest L. Walz.

San Joaquin Valley Association, 8. Rev. Charles N. Queen.

Santa Clara Association, 12. George E. Atkinson.

Sonoma Association, 10.

Upper Bay Conference, 11.

Kern Association, 5. Rev. Edgar R. Fuller.

GENERAL CONGREGATIONAL ASSOCIATION OF SOUTHERN CALIFORNIA, 2. Rev. John L. Maile.

Los Angeles Association, 5. Rev. William Davies, Rev. Clifford N. Hand, Rev. Ralph B. Larkin.

San Bernardino Association, 16. Rev. George E. Soper.

San Diego Association, 10.

COLORADO [2].

CONGREGATIONAL ASSOCIATION.

Arkansas Valley Association, 22. Rev. Arthur E. Holt.

Denver Association, 29. Rev. Frank T. Bailey, Rev. Henry H. Walker, Rev. Selden C. Dickenson.

Eastern Association, 15. Rev. Allen S. Bush.

Northwestern Association, 16. Rev. Giles A. Ellis.

Western Association, 10.

CONNECTICUT [7].

GENERAL CONFERENCE. David N. Camp, Verrenice Munger, George S. Talcott, Henry B. Wilcox, Rev. Newell M. Calhoun, Rev. Frank A. Johnson, Rev. Henry H. Tweedy.

Central Conference, 13. Rev. Ozora S. Davis.

Fairfield East Consociation, 20. Rev. John DePeu, Rev. William G. Lathrop.

Fairfield Southwest Conference, 8. Rev. Louis F. Berry.

Fairfield West Consociation, 20. Rev. Frank S. Child, John H. Perry.

Farmington Valley Conference, 19. Stanley W. Edwards, Rev. Quincy Blakely.

Hartford Conference, 22. Daniel R. Howe, Rev. Harry E. Peabody.

Hartford East Conference, 13. Rev. George W. Reynolds.

Litchfield Northeast Conference, 14. Rev. George W. Judson.

Litchfield Northwest Conference, 12. Willard A. Cowles.

Litchfield South Consociation, 17. Rev. John Hutchins.

Middlesex Conference, 29. Rollin U. Tyler, Rev. Enoch H. Burt, Rev. Azel W. Hazen.

Naugatuck Valley Conference, 20. Rev. Charles A. Dinsmore, Rev. Austin Hazen.

New Haven East Consociation, 14.

New Haven West Conference, 25. Rev. William W. Leete.

New London Conference, 32. Rev. J. Romeyn Danforth, Rev. Lester L. West, Rev. Charles H. Ricketts.

Tolland Conference, 21. Rev. Henry T. Barnard, Rev. Henry A. Blake.

Windham Conference, 31. Rev. George F. Waters.

CUBA.

Rev. George L. Todd.

DISTRICT OF COLUMBIA.

(WITH NEW JERSEY.)

FLORIDA.

GENERAL ASSOCIATION, 51. Henry F. Currier, A. W. Farlinger, H. C. Newell, Rev. Elmer W. Butler, Rev. Frank E. Jenkins, Rev. E. Lyman Hood.

GEORGIA [1].

CONGREGATIONAL CONVENTION, 28. Rev. Henry H. Proctor.

Atlanta Conference, 67. Mrs. A. L. Proctor.

HAWAII.

HAWAIIAN EVANGELICAL ASSOCIATION, 97. Peter C. Jones.

IDAHO.

CONGREGATIONAL ASSOCIATION, 25.

ILLINOIS [6].

GENERAL ASSOCIATION. Rev. Henry Harris, Rev. Frank N. White, Rev. Edward F. Williams, Rev. David F. Fox, Rev. J. A. Adams, Rev. William F. McMillen.

Aurora Association, 15.

Bureau Association, 18. H. L. Lay, Rev. John W. Welsh.

Central Association, 13. Rev. Cyrus K. Stockwell, Rev. John C. Myers.

Central East Association, 18. Rev. Franklin L. Graff, Rev. Arthur Miles.

Central West Association, 34. Rev. David Fales, Jr., Rev. John Faville, John W. Walters.

Chicago Association, 107. Rev. William E. Barton, Rev. Frank G. Smith, Rev. A. H. Armstrong, Robert J. Bennett, Rev. Frank Dyer, Rev. Julian M. Sturtevant, Thomas C. MacMillan, William Spooner, E. D. Reddington, G. M. Vial, Rev. Spencer C. Haskin.

Elgin Association, 25. Rev. Charles L. Morgan, Rev. George H. Wilson.

Fox River Association, 22. Rev. J. Webster Bailey, Rev. George T. McCollum.

German Association, 7.

Quincy Association, 17. Rev. James Robert Smith.

Rockford Association, 17. Charles O. Whiting, Rev. Quincy L. Dowd.

Rock River Association, 17. Rev. Paul W. Brown, J. K. Chester.

Southern Association, 33.

Springfield Association, 24. E. P. Irving, Rev. John B. Fairbank.

INDIANA [1].

GENERAL ASSOCIATION.

Central Association, 25. Rev. Walter R. Parr, Herbert L. Whitehead, Rev. Harry Blount.

Fort Wayne Association, 10. Rev. Henry T. Sell.

Kokomo Association, 13.

Michigan City Association, 14. Rev. Fernando E. Carter.

IOWA [5].

GENERAL ASSOCIATION. Rev. Dwight P. Breed, Rev. Frank W. Hodgdon, Rev. James E. Snowden, Rev. Gurney M. Orvis, J. A. Smith.

Central Association, 19. L. C. Tilden, Rev. Charles E. Tower.

Cherokee Association, 28. Rev. James P. Burling, Rev. William L. Bray, Rev. Morley Lambly.

Council Bluffs Association, 33. Rev. Arthur S. Henderson, E. N. Ellis, Nathan P. Dodge.

Davenport Association, 17. Rev. Charles A. Moore, Rev. Bryant C. Preston.

Denmark Association, 31. Rev. John M. Cummings, Rev. Naboth Osborn, Rev. Carl W. Hempstead.

Dubuque Association, 26. Rev. James E. Brereton, Rev. William G. Ramsay, Rev. Walter H. Rollins.

German Association, 12.

Grinnell Association, 33. W. A. McKee, Rev. Truman O. Douglass, Rev. Jesse Povey.

Mitchell Association, 40. Rev. Herbert O. Allen, Rev. John A. Eakin, Rev. John C. Lee, Rev. H. C. Van Valkenberg.

Northeastern Association, 11. Rev. Herbert J. Hinman.

Sioux Association, 25. Rev. John T. Blanchard, Rev. Francis A. Zickefoose, F. S. Needham.

Webster City Association, 34. Rev. Horace D. Herr, Rev. Reuben L. Breed, L. A. McMurray.

Welsh Association, 6.

KANSAS [5].

GENERAL ASSOCIATION. H. W. Darling, Rev. James G. Dougherty, John A. Seibert.

Arkansas Valley Association, 21. Rev. Charles G. Miller, Rev. J. C. Mayos.

Central Association, 39. Rev. J. Edward Ingham, Rev. Francis L. Hayes, P. B. Lee.

Eastern Association, 27. W. W. Bolt, Rev. LeRoy A. Halbert.

Northern Association, 18.

Northwestern Association, 21.

Southern Association, 24. Edwin Tucker.

Western Association, 9. Rev. Aaron Breck.

Wichita Association, 13. Rev. Clarence S. Sargent.

KENTUCKY [2].

GENERAL ASSOCIATION. Rev. Martin K. Pasco.

LOUISIANA [2].

CONGREGATIONAL ASSOCIATION. Edward H. Phillips.

MAINE [3].

GENERAL CONFERENCE. Galen C. Moses, Rev. Eugene W. Lyman, Rev. Rollin T. Hack.

Aroostook Conference, 10.

Cumberland Conference, 26. Rev. Judson V. Clancy, Rev. Raymond Calkins.

Cumberland North Conference, 19. Rev. Herbert A. Jump.

Franklin Conference, 11.

Hancock Conference, 22.

Kennebec Conference, 15.

Lincoln Conference, 23. Rev. Omar W. Folsom.

Oxford Conference, 15. Rev. Thomas H. Derrick.

Penobscot Conference, 22. Rev. Charles A. Moore, Rev. Calvin M. Clark.

Piscataquis Conference, 10.

Somerset Conference, 13.

Union Conference, 17. Mrs. G. B. Barrows.

Waldo Conference, 10.

Washington Conference, 13.

York Conference, 27. Rev. J. Newton Brown, Rev. Carl M. Gates.

MARYLAND.

(WITH NEW JERSEY.)

MASSACHUSETTS [13].

GENERAL ASSOCIATION. Henry K. Hyde, G. Henry Whitcomb, Herbert A. Wilder, William Shaw, Charles H. Rutan, Rev. Nicholas Van der Pyl, Rev. Theodore E. Bushfield, Rev. Albert E. Dunning, Rev. Charles W. Merriam, Rev. Arthur J. Covell, Rev. R. DeWitt Mallary, Francis A. Rugg.

Andover Conference, 29. E. O. Archibald, Rev. Owen H. Gates, Rev. John W. Platner.

Barnstable Conference, 24.

Berkshire North Conference, 18. Rev. George W. Andrews, Rev. William A. Wagner.

Berkshire South Conference, 19. Rev. Oscar E. Maurer, J. L. Kilbourn.

Brookfield Conference, 21. Rev. George B. Hatch, Rev. Harvey M. Lawson,

Essex North Conference, 28. Rev. George P. Merrill, Rev. Edward H. Newcomb.

Essex South Conference, 38. P. J. Frye, J. L. Obear, Rev. DeWitt S. Clark, Rev. Robert A. MacFadden.

Franklin Conference, 30. Rev. Edward P. Butler, Rev. Charles Clark, Rev. Frank N. Merriam.

Hampden Conference, 47. Rev. Frank L. Goodspeed, Rev. Philip S. Moxom, Rev. Louis F. Giroux, Rev. William C. Gordon, Rev. Herbert P. Woodin.

Hampshire Conference, 17. Rev. Charles H. Hamlin, A. L. Williston.

Hampshire East Conference, 16. Rev. James G. Adkins, Rev. Jesse G. Nichols.

Mendon Conference, 12. Rev. Franke A. Warfield.

Middlesex South Conference, 21. Rev. Charles H. Daniels, Rev. Emery L. Bradford.

Middlesex Union Conference, 24. Thomas Todd, Rev. James Chalmers.

Norfolk Conference, 37. D. W. Pettee, Rev. Albert M. Hyde, Rev. Harry W. Kimball, Rev. John L. Sewall.

Old Colony Conference, 16. Rev. Frederick M. Cutler.

Pilgrim Conference, 15.

Suffolk North Conference, 29. Rev. Daniel Evans, Rev. Samuel C. Bushnell.

Suffolk South Conference, 28. Rev. Winfred C. Rhoades, Rev. William R. Campbell, Rev. Edward H. Rudd.

Suffolk West Conference, 27. Rev. William T. McElveen, Rev. John H. Denison, Rev. William A. Knight.

Taunton Conference, 24. H. H. Earl.

Woburn Conference, 24. J. W. White, Rev. Henry H. French.

Worcester Central Conference, 31. George I. Alden, Rev. William W. Jordan.

Worcester North Conference, 16.

Worcester South Conference, 16. Rev. John R. Thurston.

MICHIGAN [4].

CONGREGATIONAL ASSOCIATION. E. S. Grierson, C. B. Stowell, J. Sidney Gould, Rev. G. Glenn Atkins.

Cheboygan Association, 24. Rev. Holden A. Putnam, Rev. Charles D. Bannister.

Detroit Association, 25. Frank D. Taylor, Rev. Mac H. Wallace.

Eastern Association, 20. Rev. Harry M. Dascomb, Rev. Jonathan Turner.

Genesee Association, 21. Rev. Carlos H. Hanks, Rev. A. Orval Alexander.

Gladstone Association, 7. Rev. J. Wright Sherwood.

Grand Rapids Association, 37. Rev. Albert H. Stoneman, Rev. James H. Halliday.

Grand Traverse Association, 23. Rev. Alfred Bentall, Rev. Demas Cochlin.

Jackson Association, 18. Bastian Smits.

Kalamazoo Association, 31. Rev. John T. Walker, Rev. Howard M. Jones, Rev. William J. Cady.

Lake Superior Association, 12.

Lansing Association, 32. Lorenzo Webber, Rev. John W. Sutherland, Rev. Frank G. Ward.

Muskegon Association, 12. Rev. Archibald Hadden.

North Central Association, 13. Rev. Benjamin H. Burt.

Olivet Association, 21. Rev. W. E. C. Wright, Rev. Robert W. McLaughlin.

Saginaw Association, 14. Rev. Nelson S. Bradley.

Sault Ste. Marie Association, 10. S. B. Poole.

Southern Association, 23. Rev. Milo J. Sweet, Rev. William H. Shannon.

MINNESOTA [3].

GENERAL ASSOCIATION. W. H. Laird.

Minneapolis Conference, 40. D. D. Webster, Lowell E. Jepson, Rev. George R. Merrill, Rev. Peter A. Cool.

Central Conference, 25.

Duluth Conference, 7. William S. Woodbridge.

Mankato Conference, 23. Rev. Edgar L. Heermance, Rev. Wilbur Fisk.

Minnesota Valley Conference, 16. Rev. Norrison E. Hannant.

Northern Pacific Conference, 31.

Owatonna Conference, 20.

Western Conference, 11. Rev. Minot S. Hartwell.

Winona Conference, 13.

St. Paul Conference, 30. Rev. James W. Strong, Rev. William H. Sallmon, Rev. Samuel G. Smith.

MISSISSIPPI [2].

CONGREGATIONAL ASSOCIATION. Rev. Frank G. Woodworth.

MISSOURI [2].

CONGREGATIONAL ASSOCIATION. Rev. James E. Pershing, C. L. Martin.

Hannibal Association, 9.

Kansas City Association, 14. Rev. Wallace M. Short, Rev. Cyrus F. Stimson.

Kidder Association, 8. Rev. Joseph B. Kettle, George W. Shaw.

Springfield Association, 25. Rev. Hamilton D. Hunter, Rev. J. Edward Kirbye.

St. Louis Association, 24. Rev. William M. Jones, Rev. Charles S. Mills, Rev. John B. Toomay.

MONTANA [2].

GENERAL CONFERENCE. Rev. E. Fenn Lyman, Rev. Dwight S. Bailey.

NEBRASKA [3].

CONGREGATIONAL ASSOCIATION. F. M. Weitzel.

Blue Valley Association, 29. Rev. Jeremiah D. Stewart.

Columbus Association, 14.

Elk Horn Valley Association, 27. Rev. Victor F. Clark.

Frontier Association, 16.

German Association, 25. Rev. Moritz E. Eversz.

Lincoln Association, 22. Rev. Charles H. Rogers.

Loup Valley Association, 9.

Northwestern Association, 9. Rev. George W. Mitchell.

Omaha Association, 21.

Republican Valley Association, 24. Rev. Dwight H. Platt.

NEVADA.

(IN GENERAL ASSOCIATION OF CALIFORNIA.)

NEW HAMPSHIRE [3].

GENERAL ASSOCIATION. Rev. Lucius H. Thayer, Rev. John E. Whitley.

Cheshire Conference, 26. Rev. George A. Furness, Rev. Arthur W. Bailey, Rev. Willis A. Hadley.

Coos (and Essex, Vt.) Conference, 8. Rev. William F. Slade.

Grafton Conference, 18. Rev. Marvin D. Bisbee.

Hillsboro Conference, 33. Rev. Burton W. Lockhart, Rev. Darius A. Morehouse, C. C. Morgan.

Merrimack Conference, 36. Rev. Richard L. Swain.

Rockingham Conference, 31. Rev. James G. Robertson, Rev. Wilbert L. Anderson.

Strafford Conference, 22. Rev. George E. Hall, Rev. Edward D. Disbrow.

Sullivan Conference, 11.

NEW JERSEY [2].

CONGREGATIONAL ASSOCIATION. Rev. Henry Hoadley Guernsey, Rev. M. Ross Fishburn.

Northern New Jersey Conference, 35. Rev. Elliott W. Brown, Rev. Horace Porter, Rev. Robert J. Thompson.

Washington (D. C.) Conference, 15. Rev. Samuel H. Woodrow, Norton M. Little.

NEW MEXICO [1].

CONGREGATIONAL ASSOCIATION.

NEW YORK [7].

GENERAL ASSOCIATION. Rev. Lewis T. Reed, Rev. Henry A. Stimson, Rev. S. Parkes Cadman, Rev. William F. Kettle, Rev. Frank S. Fitch.

Black River and St. Lawrence Association, 30. Rev. Charles H. Dutton, Rev. Andrew M. Wight.

Central Association, 32. Rev. Edmund A. Burnham, Rev. Jesse B. Felt, Rev. William A. Robinson.

Essex Association, 11.

Hudson River Association, 24. Guilford Dudley.

Manhattan-Brooklyn Association, 48. G. W. Bailey, Charles A. Hull, Rossiter W. Raymond, Rev. Charles E. Jefferson, Rev. Albert J. Lyman.

Oneida, Chenango, and Delaware Association, 35. Rev. William A. Trow.

Suffolk Association, 12.

Susquehanna Association, 26. Rev. Charles M. Bartholomew.

Western New York Association, 61. Rev. Albert L. Grein, Rev. George H. Burgess, Rev. Will A. Babbitt, Rev. A. Wilbur Taylor, Rev. David J. Torrins, Rev. Elliott C. Hall.

NORTH CAROLINA [1].

GENERAL ASSOCIATION. Rev. Manuel L. Baldwin.

NORTH DAKOTA [2.]

GENERAL ASSOCIATION. Rev. William A. Whitcomb.

Fargo Conference, 42. Rev. Edwin H. Stickney, Rev. Reuben A. Beard, Rev. Gregory J. Powell.

Grand Forks Conference, 16. Rev. J. Craig Watt, Rev. George B. Denison.

Jamestown Conference, 45. Rev. Charles H. Phillips.

Mouse River Association, 22. Rev. Peter J. Henness.

Wahpeton Conference, 12. Rev. Elmer D. Gallagher.

Missouri River Association, 23. Rev. E. Ellsworth Smith.

OHIO [5].

CONGREGATIONAL ASSOCIATION. Rev. William E. Cadmus, Rev. Dwight M. Pratt, Rev. Charles W. Huntington, Rev. Henry C. King, W. W. Mills.

Central North Conference, 28. Rev. William Smith, Rev. E. Alonzo King, Horace L. Reed.

Central Ohio Conference, 18. Rev. Elwell O. Mead, Rev. Washington Gladden.

Central South Conference, 18. Rev. A. Pickett.

Cleveland Conference, 41. W. R. Davis, H. Clark Ford, Rev. Casper W. Hiatt, Rev. John W. Bradshaw.

Eastern Ohio Conference, 20. Rev. William O. Jones.

Grand River Conference, 30. Elbert L. Lampson, Rev. Philip E. Harding, Rev. Byron R. Long.

Marietta Conference, 11. Rev. Cornelius E. Dickenson.

Medina Conference, 17. Rev. Jesse Hill, E. P. Johnson.

Miami Conference, 18. Rev. Henry A. Atkinson, E. P. Higgins.

Plymouth Rock Conference, 18. Rev. Charles E. Hitchcock, Rev. Thomas D. Phillips.

Puritan Conference, 27. Rev. James H. McKee, Rev. Prescott D. Dodge, Samuel Findley.

Toledo Conference. Rev. Ernest B. Allen, Rev. Frank E. Kenyon.

OKLAHOMA [1].

GENERAL ASSOCIATION.

*Northwest Association.**Southwest Association.**Eastern Association.*

OREGON [1].

CONGREGATIONAL ASSOCIATION. Prof. Joseph Schafer.

*East Willamette Association, 13.**Mid-Columbian Association, 12.**Portland Association. Mrs. E. W. Luckey.**Southern Association, 11.**West Willamette Association, 14.*

PENNSYLVANIA [2].

CONGREGATIONAL ASSOCIATION. Rev. Charles L. Kloss, Rev. Newman Mathews.

*Northwestern Association, 19. Rev. Charles A. Jones, Charles S. Burwell.**Pittsburg Association, 23. Thomas Addenbrook, Rev. C Thurston Chase.**Eastern Welsh Association, 38. Rev. J. Twyson Jones, Rev. Harry W. Myers, Rev. Thomas C. Edwards.**Wyoming Valley Association, 27. Rev. D. Emery Burtner, William H. Davis.*

RHODE ISLAND [2].

CONGREGATIONAL CONFERENCE, 43. Rev. Frank J. Goodwin, Rev. Edward F. Sanderson, Rev. James H. Lyon, Rev. Asbury Krom, Rev. James E. McConnell, George W. Newell.

SOUTH CAROLINA.

(WITH GEORGIA.)

SOUTH DAKOTA [2].

GENERAL ASSOCIATION. Rev. Henry K. Warren.

Black Hills Association, 10. Rev. Katherine W. Powell.

Central Association, 23. Rev. Frederick W. Long, Rev. Zwingle H. Smith.

South Central Association, 18. Rev. A. Craig Bowdish, Rev. G. L. W. Kilbon.

Dakota Association, 12.

German Association, 29.

Northern Association, 32. Rev. Samuel J. Beach, Rev. W. Herbert Thrall, Rev. John P. Clyde.

Plankinton Association, 20.

Yankton Association, 25. Rev. Frank Fox, Rev. Henry W. Jamison, Rev. George S. Evans.

TENNESSEE [1].

GENERAL ASSOCIATION. Rev. James G. Merrill, Rev. Martin K. Pasco.

Cumberland Plateau Association, 20. Rev. Horace E. Part-ridge, Rev. Thomas S. McCallie.

Nashville Conference, 13.

TEXAS.

LONE STAR ASSOCIATION, 30. Rev. George Eaves.

UTAH [1].

GENERAL ASSOCIATION.

VERMONT [3].

GENERAL CONVENTION. Rev. Luther M. Keneston, Rev. Edward E. Herrick, H. D. Bacon.

Addison Conference, 14. Rev. Richard R. Davies.

Bennington Conference, 10. Rev. William L. Jennings.

Caledonia Conference, 16. Rev. Henry Fairbank, Rev. Charles H. Merrill.

Chittenden Conference, 18. Rev. Charles H. Dickenson, Rev. Edward P. Treat.

Franklin and Grand Isle Conference, 13. Rev. Arthur P. Pratt.

- Lamoille Conference*, 10.
Orange Conference, 22. Rev. David H. Strong.
Orleans Conference, 19. Rev. Rufus C. Flagg, Rev. Andrew S. Bole.
Rutland Conference, 20. Rev. Robert H. Ball, F. A. Morse.
Union Conference, 13. C. W. Osgood.
Washington Conference, 16. Rev. Lucius F. Reed, Prof. C. V. Woodbury.
Windham Conference, 19. Rev. Edward C. Fisher.
Windsor Conference, 18. Rev. Harry R. Miles.

VIRGINIA.

(WITH NEW JERSEY.)

WASHINGTON [2].

GENERAL ASSOCIATION. President S. B. L. Penrose.

- Eastern Washington and Northern Idaho Association*, 52. Rev. Elwin L. House.
German Pacific Association, 14.
Northwestern Association, 59. Rev. Francis J. Van Horn, Rev. E. Lorney Smith.
Tacoma Association, 31.
Yakima Association, 8.

WISCONSIN [3].

CONGREGATIONAL CONVENTION. Rev. A. L. P. Loomis, Rev. Edward H. Smith.

- Beloit Convention*, 31. Rev. A. Lincoln McClelland, Rev. Leonard A. Parr, A. S. Baker.
Eau Claire Association, 29. Rev. Granville R. Pike, Rev. Oscar F. Davis.
La Crosse Convention, 26. Rev. Henry S. Evert.
Lemonweir Convention, 27. Rev. Fred Staff, Rev. William H. Short, Rev. Philo Hitchcock.
Madison Convention, 41. Rev. Henry A. Miner, Rev. Oren L. Robinson, Rev. Eugene G. Updike, J. M. Whitehead.

Milwaukee Convention, 32. Rev. Newton T. Blakesley, Rev. Lewis H. Keller, C. S. Kitchel.

Northeastern Convention, 19. Rev. Philip H. Ralph.

Superior Convention, 12. Rev. Henry O. Hannum.

Winnebago Convention, 35. Rev. Fred. T. Rouse, Rev. Joseph H. Chandler, W. W. Daggett.

Wisconsin Welsh Convention, 16.

WYOMING [2].

GENERAL ASSOCIATION. Rev. W. B. D. Gray, Rev. Frank L. Moore.

MEMBERS EX-OFFICIIS.

Registrar. — Rev. Joel S. Ives.

Secretary. — Rev. Asher Anderson.

Treasurer. — Rev. Samuel B. Forbes.

MODERATORS.

President Cyrus Northrop, 1889; Rev. Amory H. Bradford, 1901; Rev. Washington Gladden, 1904.

SOCIETIES.

American Board of Commissioners for Foreign Missions. — Rev. Cornelius H. Patton.

American Missionary Association. — Henry W. Hubbard.

Congregational Church Building Society. — Rev. Charles H. Richards.

Congregational Education Society. — Rev. William R. Campbell.

Congregational Home Missionary Society. — Rev. Hubert C. Herring.

Congregational Sunday-School and Publishing Society. — Rev. Clarence F. Swift.

Congregational Board of Ministerial Relief. — Rev. William A. Rice.

HONORARY MEMBERS.

Delegates from General Assembly of the Presbyterian Church. — Edward R. Perkins, LL.D., Rev. Andrew B. Meldrum, D.D.

Delegate from Free Baptist Churches. — Rev. W. A. Myers, D.D.

Delegates from Congregational Union of Canada. — Rev. J. W. Pedley, Rev. W. E. Gilroy, B.A., Rev. J. K. Unsworth.

COLLEGES.

Fisk University. — Rev. George W. Moore.

Marietta. — Rev. Alfred T. Perry.

Tougaloo. — Rev. Frank G. Woodworth.

Washburn. — Rev. Norman Plass.

Whitman. — Rev. S. B. L. Penrose.

Iowa. — President J. H. T. Main.

STATISTICAL SECRETARIES.

(PRESENT.)

Rev. Joel S. Ives, Connecticut; Rev. Elmer W. Butler, Florida; Rev. John P. Sanderson, Michigan; Rev. John G. Fraser, Ohio; Rev. Henry A. Miner, Wisconsin. Rev. John B. Fairbank, Illinois; Herbert L. Whitehead, Indiana.

NATIONAL COUNCIL SPEAKERS.

Rev. G. Glenn Atkins, Rev. Edward I. Bosworth, Rev. Nehemiah Boynton, Rev. Dan F. Bradley, Rev. Howard A. Bridgman, Rev. S. Parkes Cadman, Rev. Calvin M. Clark, Rev. Francis E. Clark, Rev. William J. Dawson, Rev. Frank Dyer, Hon. Freeman T. Eagleson, James A. Emery, Rev. Daniel Evans, Rev. Washington Gladden, Pres. G. Stanley Hall, Rev. Hastings H. Hart, Lloyd Harter, Rev. Casper W. Hiatt, Rev. Henry C. King, John B. Lemon, Rev. Burton W. Lockhart, Rev. William T. McElveen, Rev. William W. McLane, Rev. Frank W. Merrick, Rev. Irving W. Metcalf, Rev. George F. Moore, Rev. Charles L. Morgan, Rev. Rockwell H. Potter, Rev. Samuel G. Smith, Rev. Edward A. Steiner, Rev. Graham Taylor, Rev. Eugene G. Updike, Rev. Ambrose W. Vernon.

FOREIGN MISSIONARIES.

Rev. William E. Fay, West Central Africa; Rev. T. W. Woodside, West Central Africa; Mrs. T. W. Woodside, West Central Africa; Miss Emma C. Redick, West Central Africa; Miss E. C. Clarke, European Turkey; Rev. H. S. Barnum, Western Turkey; Rev. E. C. Partridge, Western Turkey; Mrs. E. C. Partridge, Western Turkey; Miss M. I. Ward, Western Turkey; D. M. B. Thom, M.D., Eastern Turkey; Mrs. D. M. B. Thom, Eastern Turkey; Rev. T. D. Christie, Central Turkey; Rev. R. M. Cole, Eastern Turkey; Mrs. R. M. Cole, Eastern Turkey; Miss M. M. Foote, Eastern Turkey; Rev. R. S. Stapleton, Eastern Turkey; Mrs. R. S. Stapleton, Eastern Turkey; Rev. J. S. Chandler, Madura; Mrs. J. S. Chandler, Madura; Frank Van Allen, M.D., Madura; Mrs. Frank Van Allen, Madura; Rev. F. E. Jeffery, Madura; Mrs. F. E. Jeffery, Madura; Rev. J. J. Banninga, Madura; Mrs. J. J. Banninga, Madura; Miss Helen E. Chandler, Madura; Rev. G. G. Brown, Ceylon; Mrs. W. S. Ament, China; Mrs. C. A. Nelson, China; Miss Martha Wiley, China; Rev. G. W. Hinman, China; Miss Gertrude Wyckoff, China; Mrs. Alice M. Williams, China; J. H. DeForest, D.D., Japan; Mrs. E. S. DeForest, Japan; Wallace Taylor, M.D., Japan; Mrs. Wallace Taylor, Japan; Rev. Hilton Pedley, Japan; Mrs. Hilton Pedley, Japan; Rev. H. B. Newell, Japan; Mrs. H. B. Newell, Japan; Mrs. A. H. Bradshaw, Japan; Mrs. Cyrus A. Clark, Japan; Rev. I. M. Channon, Micronesia; Rev. Thomas Gray, Micronesia; Rev. Ph. A. Delaporte, Micronesia; Mrs. Ph. A. Delaporte, Micronesia.

MEMBERS OF COMMITTEES NOT NAMED ELSEWHERE.

Rev. Charles R. Brown, Samuel B. Capen, Rev. William D. Hyde, A. J. Lockwood, Rev. Frank T. Rouse, Rev. E. B. Sanford, Rev. Doremus Scudder, Graham Taylor, Jr., C. M. Vinal, Rev. Edmund M. Vittum, William Ives Washburn, Rev. N. McGee Waters, Martin Welles.

SUMMARY.

Delegates, 510; honorary members, 40; total, 550.

Committee on Nominations.

The Moderator appointed the following a committee on nominations:

Rev. Francis J. Van Horn, of Washington; Rev. Robert W. McLaughlin, of Michigan; E. D. Redington, of Illinois; Rev. Samuel C. Bushnell, of Massachusetts; Galen C. Moses, of Maine.

Assistant Registrars.

Rev. George A. Hood, of Massachusetts; Rev. Edgar L. Heermance, of Minnesota; and Rev. Robert J. Thompson, of New Jersey, were appointed Assistant Registrars.

Organization.

Thomas C. MacMillan, of Illinois, was chosen Moderator; Rev. James G. Merrill, of Tennessee, and Rev. Frank L. Goodspeed, of Massachusetts, were chosen Assistant Moderators.

The Moderator-elect was escorted to the chair by Rev. Amory H. Bradford and Rev. Nehemiah Boynton.

Committees Appointed.

The following committees were appointed:

On Credentials. — Rev. Frank L. Goodspeed, Massachusetts; Rev. Henry H. Tweedy, Connecticut; Rev. James G. Dougherty, Kansas; Thomas Addenbrook, Pennsylvania; S. M. Whitehead, Wisconsin.

On Business. — Charles H. Hull, New York; Rev. William R. Campbell, Massachusetts; Rev. Frank W. Hodgdon, Iowa; Rev. Samuel G. Smith, Minnesota; C. L. Martin, Missouri.

On Finance. — H. Clark Ford, Ohio; Rossiter W. Raymond, New York; R. S. Bennett, Illinois.

Report of Secretary.

Rev. Asher Anderson gave his report as Secretary, and the same was referred to the Publishing Committee.

Publishing Committee.

Thomas Todd, Massachusetts, reported for the Publishing Committee, and the same was referred to the Publishing Committee.

Program.

The program was placed in the hands of the Business Committee.

Rules of Order.

Changes in the rules of order were proposed and were referred to a committee on rules which was subsequently appointed as follows: S. B. L. Penrose, Washington; Rev. Frank S. Fitch, New York; and John H. Perry, Connecticut.

Later in the session the committee reported the rules of order, which were adopted.

Treasurer.

Rev. Samuel B. Forbes made his report as Treasurer, and the same was referred to the Finance Committee.

Auditor.

David N. Camp, Connecticut, gave his report as Auditor, and the same was referred to the Publishing Committee.

The Council united in singing the Doxology, and the benediction was pronounced by Rev. L. H. Hallock, Minnesota.

TUESDAY, October 8.

The Assistant Moderator, Rev. James G. Merrill, called the Council to order, and the hymn, "Blest be the tie that binds," was sung.

Charities and Correction.

Rev. Samuel G. Smith, Minnesota, gave the report of the Committee on Charities and Correction.

Rev. Hastings H. Hart, Illinois, spoke on the relation of the church to charity organization.

Protection of Church Property.

Rev. Irving W. Metcalf, Ohio, reported for the Committee on the Protection of Church Property.

The recommendations were adopted.

Oriental Immigration.

It was voted to continue the Committee on Chinese Exclusion and enlarge its duties, under the title of Oriental Immigration.

The following were appointed:

Rev. Charles R. Brown, California; Rev. Ozora S. Davis, Connecticut; William Ives Washburn, New York; W. D. Wood, Washington; Rev. Edward A. Steiner, Iowa.

Colleges.

Rev. Howard A. Bridgman, Massachusetts, reported for the Committee on Colleges.

Deaconesses.

Rev. Edward F. Williams, Illinois, reported for the Committee on Deaconesses.

Comity, Federation, and Unity.

Rev. William Hayes Ward, New York, presented the report of the Committee on Comity, Federation, and Unity.

The first resolution was adopted as follows:

That the National Council of the Congregational Churches heartily approves the organization of the "Federal Council of the Churches of Christ in America," and recommends our churches to take their constituent part in its support under the plan adopted by the Inter-Church Conference on Federation held in New York City in 1905.

It was *voted*, that a committee of twenty-one be appointed to consider the report of the Committee on Comity, Federation, and Unity; that the committee hold conferences open to all members of the Council and report at a later session. The committee by a later vote was increased to twenty-eight, viz.:

Rev. Nehemiah Boynton, New York; Rev. Charles S. Nash,

California; Rev. Charles S. Mills, Missouri; Rev. William D. Mackenzie, Connecticut; Charles H. Rutan, Massachusetts; Rev. S. B. L. Penrose, Washington; J. M. Whitehead, Wisconsin; Rossiter W. Raymond, New York; Rev. Alfred T. Perry, Ohio; Rev. William H. Day, California; W. H. Laird, Minnesota; C. M. Vial, Illinois; Rev. Henry A. Stimson, New York; A. J. Lockwood, New Jersey; Rev. Wm. E. Barton, Illinois; Rev. George E. Hall, New Hampshire; Rev. Washington Gladden, Ohio; Rev. John W. Bradshaw, Ohio; Rev. Charles E. Jefferson, New York; Rev. James W. Strong, Minnesota; Rev. Charles L. Morgan, Illinois; Rev. Philip S. Moxom, Massachusetts; John H. Perry, Connecticut; Rev. Henry H. Proctor, Georgia; E. P. Johnson, Ohio; C. C. Morgan, New Hampshire; Oscar L. Whitelaw, Missouri; G. I. Alden, Massachusetts.

Marriage and Home.

Rev. S. W. Dike, Massachusetts, reported for the Committee on Marriage and Home.

It was *voted*, that the resolutions be referred to a committee to report later in the session.

This committee was appointed as follows:

Rev. S. W. Dike, Massachusetts; Rev. William H. Ward, New York; Rev. Philip S. Moxom, Massachusetts; Rev. J. A. Adams, Illinois; Rev. John Faville, Wisconsin.

This committee reported later as follows:

Voted, that this Council expresses its sympathy with the purpose and effort of the Inter-Church Conference on marriage and divorce to defend the integrity and permanence of the divine institution of the family, and in due recognition of the comity which should exist between denominations we continue our representation in that conference by the appointment of three delegates.

We express our detestation of frivolous divorce, and we urge our ministers to make strict inquiry, in the case of strangers or of divorced persons applying to them for marriage, to discover whether, under the laws of morality and charity, they are worthy of entering again into that relation from which they may once have been severed.

Evangelistic Work.

Rev. William T. McElveen, Massachusetts, made a verbal report for the Committee on Evangelization, and later in the session the following were appointed as such committee:

Rev. Henry C. King, Ohio; William Shaw, Massachusetts; Rev. Frank G. Smith, Illinois; Rev. Albert J. Lyman, New York; Rev. Herbert A. Jump, Maine.

The Council joined in the Doxology, and Rev. William Hayes Ward pronounced the benediction.

TUESDAY EVENING, October 8.

The hymn, "I love thy kingdom, Lord," was sung; the Scripture read by Rev. Clarence F. Swift, Massachusetts; and prayer offered by Rev. James W. Strong, Minnesota. The choir of the Pilgrim Church rendered an anthem.

Addresses of welcome were given by Hon. Freeman T. Eagleson, for the state of Ohio, representing the governor; by Rev. Caspar W. Hiatt, representing the Congregational churches of Cleveland and Ohio; by Rev. Dan F. Bradley, representing Pilgrim Church.

The retiring Moderator, Rev. Washington Gladden, gave an address upon "The Church and the Social Crisis."

"The Son of God goes forth to war" was sung, and the benediction pronounced by Rev. Charles H. Richards, New York.

The sessions of the American Board were held during Wednesday, Thursday, and Friday forenoon.

FRIDAY AFTERNOON, October 11.

The Council was called to order by the Assistant Moderator, Rev. James G. Merrill, at 2 P.M. "The Church's one Foundation" was sung, and prayer was offered by Rev. Frank L. Goodspeed, Massachusetts.

American Bible Society.

The following minute was adopted:

Whereas, there is a vital relation between the circulation of the Bible and the success of evangelistic effort in all its forms; and *Whereas*, the American Bible Society in carrying out its aim

of increasing the circulation of the Bible throughout the world renders important services to our churches in their missionary and Sunday-school enterprises, both in the United States and in foreign lands;

Voted, that we recommend to Congregational churches that they acquaint their people with the work of the American Bible Society, and that they include, where practicable, an annual contribution for that work in their scheme of systematic church benevolence.

Publishing Committee.

It was *voted*, that the Publishing Committee be directed to inquire into the feasibility of publishing with the Minutes the addresses of all the sessions of the Council and the affiliated societies, ascertaining, if possible, whether the pastors and churches will subscribe in advance for a sufficient number of copies at a price to cover the cost.

The resolution, that the Publishing Committee of the National Council be authorized to provide not less than one thousand reprints of the report of the Industrial Committee as amended by the Council and place the same at the disposal of the Industrial Committee, was approved and referred to the Publishing Committee.

Resolved, that the Publishing Committee be directed to edit and publish the proceedings of this session of the Council.

Japan.

The following resolution was adopted:

Resolved, that we put on record our high appreciation of the friendship between the United States and Japan and our deep regret that recent local outbreaks and the persistent utterances of irresponsible newspapers have to some extent been circulated to excite distrust between portions of these two peoples.

We rejoice that the heart of our great republic beats true to this unbroken friendship of over half a century with Japan, and it is our sincere purpose to do all we can to remove misunderstandings, and, as expressed in the words of our first treaty with Japan, to perpetuate "a perfect and universal peace and a sincere and cordial amity between the United States of America and the Empire of Japan."

Election of Officers.

The following were elected to serve until the time of the next session of the Council:

Secretary, Rev. Asher Anderson, Massachusetts; Registrar and Treasurer, Rev. Joel S. Ives, Connecticut; Auditor, David N. Camp, Connecticut.

It was *voted*, that in view of the amount of new work placed upon the Secretary of the Council, the Provisional Committee be empowered to secure such secretarial assistance as may be found necessary.

Inter-Church Conference.

The following was adopted:

Resolved, that the National Council of the Congregational Churches of the United States, assembled in Cleveland, October, 1907, affirms its approval of the general purposes of the Inter-Church Conference and the election of delegates in accordance with the plan of federation; also that the Provisional Committee be authorized to take action in meeting our share of the necessary expenses.

Under this resolution there were appointed Rev. Raymond Calkins, Prof. Edward A. Steiner, Rev. Henry A. Miner, President George A. Gates, George E. Perley, President M. H. Buckham, Rev. Doremus Scudder, Rev. Joel S. Ives, Rev. Albert E. Dunning, Rev. Wm. Hayes Ward, Rev. Rockwell H. Potter, Rev. Wm. A. Bartlett, Rev. E. B. Sanford, T. C. MacMillan, Rev. Washington Gladden, Rev. Frank T. Rouse, Rev. G. Glenn Atkins, Rev. Albert J. Lyman, Rev. William H. Bolster, Rev. Asher Anderson.

Next Meeting.

It was *voted*, that the Council express its appreciation of the generous invitation from Kansas City for 1910, and that we accept the invitation subject to the approval of the Provisional Committee in case unforeseen contingencies arise.

Southern Congregationalists.

It was *resolved*, that the memorial received from southern Congregationalists be referred to a special committee of five,

with the request that they report before the close of the Council.

The following committee was appointed:

Rev. Charles H. Daniels, Massachusetts; Rev. Ozora S. Davis, Connecticut; Rev. Edward L. Smith, Washington; G. Henry Whitcomb, Massachusetts; David F. Fox, Illinois.

Later in the session the committee made the following report:

The committee to which was referred a memorial from the Second Southern Congregational Congress to the National Council, after an extended conference with representatives of the several departments of Congregational work in the south land, would present the following:

Resolved, that the National Council of Congregational Churches expresses its joy in the present promise of Congregationalism in the South, and most heartily endorses the forward movements in Congregational work in that section.

Industrial Committee.

Rev. Frank W. Merrick, Massachusetts, reported for the Industrial Committee, and the recommendations were adopted.

It was *voted*, that we approve the recommendation of the Industrial Committee that an Industrial Secretary be appointed, and that the necessary steps, appointee, support, etc., be left to the Executive Committee of the Congregational Home Missionary Society in communication with the Provisional Committee of the National Council.

The report, with its recommendations, was referred to a special committee consisting of Rev. Frank W. Merrick; Rev. William A. Knight, Massachusetts; and Rev. Graham Taylor, Illinois; and was discussed at different sessions of the Council.

Ministerial Relief.

Rev. Samuel B. Forbes, Connecticut, gave his report as treasurer, Rev. William A. Rice, New York, his report as secretary; and David N. Camp, Connecticut, his report as auditor. It was voted to refer these reports to the Publishing Committee.

The following was adopted:

Whereas, the Rev. Samuel B. Forbes has been the faithful and efficient Treasurer of the National Council and the Ministerial Relief Fund for the past eighteen years, during which period he has administered the delicate duties of the office with unfailing courtesy and fidelity, and without an error for all this long period of responsibility;

Therefore, *resolved*, that as he retires from this office which he has filled so long and so well, this Council hereby expresses to Mr. Forbes its appreciation of his long and faithful service, and extends to him its best wishes, praying that he may tarry many happy years among his brethren whom he has so patiently and so graciously served.

Amended Charter.

It was *voted*, that the National Council of the Congregational Churches of the United States, at this its meeting in 1907, approves the resolution entitled, a resolution "amending the Charter of the Trustees of the National Council of the Congregational Churches of the United States," passed by the General Assembly of the State of Connecticut at its January session, 1907, and approved by the governor, March 27, 1907.

That the Registrar of this Council forthwith forward to the secretary of said state a certified copy of the foregoing resolution of approval, to be filed and recorded in his office.

That the membership of the corporation now known as the Congregational Board of Ministerial Relief be changed so that said membership shall, until different order is made by the Council, be as follows: Rev. Henry A. Stimson, New York; H. Clark Ford, Ohio; Rev. Frank J. Goodwin, Rhode Island; Guilford Dudley, New York; Rev. William H. Allbright, Massachusetts; Rev. George R. Merrill, Minnesota; Rev. Joseph H. Selden, Connecticut; Rev. Charles H. Richards, New York; Rev. Asher Anderson, Massachusetts; Rev. Elmer W. Brown, New Jersey; B. H. Fancher, New York; Martin Welles, New Jersey; Lucien C. Warner, New York; Rev. Louis F. Berry, Connecticut; T. C. MacMillan, Illinois.

That any vacancies occurring in the membership of the Congregational Board of Ministerial Relief between the sessions of the Council may be filled by the corporation itself.

Incorporation.

It was *voted*, that a committee of seven be appointed to consider the question of the incorporation of the National Council and report later in the session.

The following were appointed: John H. Perry, Connecticut; H. Clark Ford, Ohio; Lucien C. Warner, New York; Thomas C. MacMillan, Illinois; Guilford Dudley, New York; Rev. Philip S. Moxom, Massachusetts; David Fales, Illinois.

Later in the session the following report was made by the chairman:

The committee to which was referred the question of incorporating the National Council begs leave to report that it has had the matter under consideration and is of the opinion that the Council itself, or as such, should not be incorporated, but that there should be a corporate body, subject to the direction of the Council, which can hold property for its purposes and for the purposes of the denomination at large, and possibly act in cases where Congregational property is in danger of being diverted from legitimate, or originally intended, uses.

We accordingly recommend the appointment of a committee of five, three of whom shall be Connecticut lawyers, which shall, in connection with and subject to the approval of the Provisional Committee, procure the incorporation of such a body and report to the next National Council.

This report was accepted and the following committee were appointed: Simeon E. Baldwin, Charles E. Mitchell, Verrenice Munger, Rev. Joel S. Ives, of Connecticut; and Rev. Asher Anderson, of Massachusetts.

Greetings.

Greetings from the Presbyterian General Assembly were given by Rev. Andrew B. Meldrum, D.D., and by Edwin R. Perkins, LL.D.

Greetings from the Free Baptists were extended by Rev. W. A. Myers, D.D.

Greetings from the Congregational Union of Canada were given by Rev. J. W. Pedley, Toronto.

It was *voted*, that the following be entered upon the records:

Reply to the Congregationalists.

CLEVELAND, OHIO, October 7, 1907.

To the National Council of Congregational Churches, through its Committee on Comity, Federation, and Unity, Rev. William Hayes Ward, D.D., Chairman, 130 Fulton Street, New York City:

Dear and Honored Brethren,—The General Conference of Free Baptists, in its thirty-third triennial session at Cleveland, Ohio, October 1-8, 1907, received from its Committee on Conference with other Christian people a report of their conference with your committee, which was held in New York City, November 18, 1905, supplemented by correspondence and personal interviews between individual members of the two committees.

Our Conference in 1886, again in 1904, and at this present session has affirmed the following sentiments as the fundamental spirit in which the subject should be approached by our people:

I. We believe in the spiritual unity of all the followers of our divine Lord, and desire so to manifest his spirit as to evince our unity with him and with all who love him.

II. We are ready to form such alliances with other Christian bodies as may promise larger results in advancing our Lord's kingdom.

III. We regard loyalty to Christ and the Bible and the independence of the local church as a basis on which closer relationships with other Christian bodies may be attained.

In our conference with your committee, your committee recognized that, by reason of similarity of Baptists and Free Baptists in name and history as well as in spirit, genius, doctrine, and polity, a union of Free Baptists and Baptists gave promise of earlier results, and because a larger union was the ultimate aim and hope of us all, your committee in a graceful and fraternal spirit concurred with ours in the judgment that it was wise for further formal conference with you to wait on the issue of our current conferences with the Baptists.

May the Great Head of the Church bless all your activities and ministries to the extension of His kingdom and the honor and glory of His name.

By order of the General Conference of Free Baptists in session at Cleveland, Ohio, October 7, 1907.

JOSEPH W. MOUCK, *President*.
N. S. PURINTON, *Clerk*.

Greetings.

It was *voted*, that the following message be forwarded:

The National Council of Congregational Churches of the United States assembled in Cleveland extends fraternal greetings to the Protestant Episcopal Convention of the United States now in session at Richmond, Va.

Rejoicing in the blessings of God upon you and us in the three centuries that are passed, we seek for you and for ourselves that blessing for years to come, with guidance in the spirit of our common Master, and the fellowship of the Church which is his body, and pray for grace to you and to all who love our Lord Jesus Christ in sincerity.

(Signed) THOMAS C. MACMILLAN, *Moderator*.
ASHER ANDERSON, *Secretary*.

Wednesday evening the following was received:

RICHMOND, VA.

HON. THOMAS C. MACMILLAN, MODERATOR OF THE NATIONAL CONGREGATIONAL COUNCIL.

To the Moderator and Secretary of the National Council of Congregational Churches in the United States assembled in Cleveland, Ohio:

Dear Brethren in the Lord, — The General Convention of the Protestant Episcopal Church in the United States of America in session in Richmond, Va., begs to return to you warm thanks for your fraternal greetings.

Hitherto hath the Lord God of our fathers helped us and blessed us and has greatly let the historic landings at Jamestown and Plymouth Rock declare the Christian growth and national strength outspringing therefrom. May he mercifully continue to you and to us his guidance and blessing while we humbly strive to speak to men for God and to plead with God for men. In loving fellowship may we be united helpers to our country

in efforts to make and keep it strong in that only abiding strength which is founded on faith in our Lord and Saviour Jesus Christ, in obedience to God, and in the molding of the human will and material forces to the sanctifying and beneficent impress of the Holy Spirit.

(Signed) WILLIAM LAWRENCE, *President of the House of Bishops.*
R. H. MCKIM, *President of the House of Deputies.*
SAMUEL HART, *Secretary of the House of Bishops.*
HENRY ANSTICE, *Secretary of the House of Deputies.*

OCTOBER 9, 1907.

TO THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES,
GREETING:

Brethren, — At a session of the Provincial Elders' Conference, which is the Executive Board of the Northern Province of the Moravian Church in America, held at Bethlehem, Pa., on the 30th of July, 1907, it was resolved to commission our esteemed brother, *The Rev. William Henry Rice, D.D.*, President of the Executive Board of the Third District of our Province, and pastor of our church at Gnadenhütten, Ohio, to be the bearer of the fraternal greetings which we feel moved to tender you in the name of the Moravian Church.

Commending him, as he brings you our message, to your kind fellowship, and invoking upon your assembly and your deliberations the presence of Christ Jesus, the adorable head of the whole Church, and the blessing of the Holy Spirit,

We are cordially your brethren, the Provincial Elders' Conference, and in their name,

J. M. LEVERING, D.D., *Episc. Frat.*,
President.

OCTOBER 7, 1907.

REV. ASHER ANDERSON, D.D., SECRETARY NATIONAL COUNCIL
CONGREGATIONAL CHURCHES:

Dear Brother, — I deeply regret that pressing engagements connected with my pastorate and with the presidency of our district executive board of our Moravian churches in the Middle-west forbade my remaining over at Cleveland long enough to accept the courtesies of the Council in giving me the opportunity

to deliver the message of fraternal greeting from our Moravian Church in person.

I trust, however, that the bringing of the message will be honored, and that the representatives of the Congregational churches in National Council assembled will feel of our love and esteem as of yore.

Yours in Christ,

WM. H. RICE.

It was *voted*, that a communication be drafted in response, to be signed by the Moderator and Registrar.

Publishing Committee.

The following were elected Publishing Committee:

Thomas Todd, Rev. Asher Anderson, Arthur T. Wellman, of Massachusetts; Rev. Joel S. Ives, Connecticut; Rev. Frank J. Goodwin, Rhode Island.

Provisional Committee.

The following were elected Provisional Committee:

Charles A. Hopkins, Massachusetts; T. C. MacMillan, Illinois; Rev. Charles L. Kloss, Pennsylvania; Rev. Dan F. Bradley, Ohio; Rev. Charles L. Noyes, Massachusetts; Rev. Francis L. Hayes, Kansas; Rev. William H. Day, California; Charles W. Osgood, Vermont; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut; Rev. Alexander Lewis, Missouri.

Commission on the Relation of the National Council and the Benevolent Societies.

It was *voted*, that this Council appoint a commission of fifteen, including a representation from each of our benevolent societies, who shall report at its next regular meeting, to consider the wisdom and possibility of the administration of the benevolent interests of our churches through representatives chosen in the national organization, care being taken to safeguard existing constitutional provisions of these societies and the present membership of their boards of control.

The following were appointed:

Rev. John P. Sanderson, Michigan; Samuel B. Capen, Massachusetts; Rev. Charles S. Mills, Missouri; Rev. William R. Campbell, Massachusetts; Lucien C. Warner, New York; Rev. Amory H. Bradford, New Jersey; Charles H. Rutan, Massachusetts; Rev. Dan F. Bradley, Ohio; L. O. Baird, Nebraska; O. M. Carter, Illinois; Rev. Jean F. Loba, Illinois; Rev. Stephen A. Norton, Massachusetts; John F. Huntsman, Rhode Island; Rev. John DePeu, Connecticut; Rev. Edmund M. Vittum, North Dakota.

Temperance.

Rev. Charles L. Morgan, Illinois, reported for the Committee on Temperance.

It was *voted*, that this report be referred to a committee for consideration and recommendation.

The following were appointed: William Spooner, Illinois; Rev. Dwight P. Breed, Iowa; Arthur Arlett, California; Rev. Henry T. Sell, Indiana; C. C. Morgan, New Hampshire.

Later in the session, on the motion of Rev. Dwight P. Breed, the following resolutions were adopted:

I. That in accordance with those profound convictions to which our churches have given continuous expression we again declare our sympathy with every wise effort for the utmost restriction and final suppression of the beverage liquor traffic.

II. That we strongly deprecate the present sale of special revenue stamps for the traffic in liquor, save for medical purposes, in any region where such traffic is prohibited, together with the permission for express or other transportation companies to deliver intoxicating liquors in such districts to other parties than those locally licensed, and we appeal for such national legislation as shall most speedily remedy these wrongs.

III. That we heartily commend the scientific temperance instruction of our public schools, and bespeak for its working the utmost sympathy and vigilance, and that we urge upon all our churches and Sunday-schools increased zeal for total abstinence from all alcoholic liquors and cigarettes. We protest against all participation, either direct or indirect, in any form of profit from the beverage liquor or cigarette traffic.

IV. That we hereby record our sorrow and profound loss in the death of Mrs. Mary H. Hunt, a member of our Council

Temperance Committee, so justly distinguished as the founder and chief promoter of that scientific temperance instruction in our public schools which is providing one of the strongest aids to an intelligent and conscientious abstinence from the use of intoxicants and narcotics.

V. That we recognize with gratitude the effective work of the Anti-Saloon League in its three departments of agitation, legislation, and law enforcement, and earnestly commend its support as the most valuable agency for the prosecution of restrictive and suppressive work, by such non-partisan and non-sectarian methods as can in no way complicate our churches with political alliances.

VI. That in harmony with our previous attitude in reference to temperance, and in view of the rapid advance of temperance sentiment in our country, and the growing requirement for the use of all practical agencies for temperance reform, we recommend the establishment of a standing committee of five of this Council on temperance. We also advise that the request of the Inter-Church Temperance Council for our participation in their work be referred to such standing committee for further consideration.

In accordance with resolution VI, the following standing committee on temperance was appointed: Rev. Charles L. Morgan, Illinois; Rev. John Faville, Wisconsin; H. L. Whitehead, Indiana; Rev. John B. Gonzales, Louisiana; Rev. Peter A. Cool, Minnesota.

Tercentenary.

Upon motion of Rev. John W. Platner, Massachusetts, it was *voted*, that the printed report of the Committee on the Tercentenary Celebration of Congregationalism in America be placed in the hands of the members of the Council and that its public reading be omitted.

Congregational Brotherhood.

It was *voted*, that a committee of fifteen on Congregational Brotherhood be appointed, to report at a later session of the Council. The following were appointed:

Rev. Frank Dyer, Illinois; President J. H. T. Main, Iowa; Rev. Edward N. Hardy, Massachusetts; Rev. Charles E. Jefferson,

New York; Frederick T. Weitzel, Nebraska; H. T. Lay, Illinois; Rev. Ernest B. Allen, Ohio; W. H. Strong; William Shaw, Massachusetts; Rev. Charles A. Dinsmore, Connecticut; Daniel R. Howe, Connecticut; Rev. Edward L. Smith, Washington; Arthur Arlett, California; John B. Sleman; W. E. Sweet. Colorado.

The report was as follows:

Your committee of Fifteen, appointed on Friday last to consider the New Congregational Brotherhood Movement, has had presented to it a memorial from the Young Men's Congregational Union of Chicago, petitioning the National Council to give impetus to a National Brotherhood. This petition has been endorsed by Missouri, Illinois, New Mexico, Wisconsin, Michigan, Rhode Island, and the Congregational Club of California.

Your committee has held two public hearings, which have been attended by many men representing all sections of our country. These meetings reveal unanimity of desire, and resulted in a resolution being adopted by a rising vote, joining in the petition to the Council that a Congregational Brotherhood be encouraged most heartily by the National Council.

Your committee also finds that the officers of our various missionary societies are enthusiastic in its favor. We discovered also that definite action has been taken for state organization of men by Nebraska, Missouri, Illinois, Michigan, New Jersey, and Massachusetts, and that similar action is contemplated by many other states. Our investigation reveals that the men's movement is already here, that it does not need to be inaugurated, but that it needs wise direction to develop and relate its spiritual vigor to the great spiritual purposes of the denomination.

Your committee, therefore, presents the following:

Resolved, I. That the Council give its approval and encouragement to the movement looking to the formation of a Congregational Brotherhood.

II. That it appoint a committee of twenty-nine on Congregational Brotherhood to represent various sections of the country, with power to act.

The following were appointed:

President J. H. T. Main, Iowa; Prof. A. P. Hollis, North

Dakota; Rev. Ernest B. Allen, Ohio; Rev. G. Glenn Atkins, Michigan; Samuel B. Capen, Massachusetts; William Shaw, Massachusetts; Rev. E. N. Hardy, Massachusetts; Rev. E. H. Rudd, Massachusetts; Rev. Charles A. Vincent, Massachusetts; Rev. Edward L. Smith, Washington; Justice David J. Brewer, Rev. Ozora S. Davis, Connecticut; W. E. Sweet, Colorado; H. M. Beardsley, Missouri; A. W. Benedict, Missouri; Frederick T. Weitzel, Nebraska; Arthur L. Arlett, California; Rev. H. Lyman Hood, Georgia; Willis E. Lougee, New York; H. W. Darling, Kansas; George W. Bailey, New York; C. A. Rosa, Wisconsin; President H. C. King, Ohio; Lloyd E. Harter, Illinois; Victor F. Lawson, Illinois; Graham Taylor, Jr., Illinois; O. M. Carter, Illinois; Rev. Frank G. Smith, Illinois; Rev. Frank Dyer, Illinois.

FRIDAY EVENING, October 11.

Educational Session.

Rev. Charles O. Day, Massachusetts, presided; "O God, beneath thy guiding hand" was sung, and Rev. S. B. L. Penrose read I Cor. 13 and led in prayer. After singing by the choir, President G. Stanley Hall, LL.D., gave an address upon "The Relation of the Church to Public Education"; Rev. Calvin M. Clark, Bangor Seminary, gave an address on "The Theological Seminaries: Their Work"; Rev. Ambrose W. Vernon, Yale, on "The Modern Minister: His Message"; and Rev. George F. Moore, Harvard, on "The Modern Minister: His Training."

Calvin Commemoration.

Prof. Williston Walker, Connecticut, reported for the American Committee on the Calvin Commemoration.

TO THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES
OF THE UNITED STATES:

Gentlemen, — On July 10, 1909, there occurs the four hundredth anniversary of the birth of John Calvin.

There is now no monument to Calvin in Geneva or elsewhere in Europe or this country, though one was erected in Geneva to Servetus in 1903.

The people of Geneva propose the erection of a monument commemorative on broad lines of Calvin's services to religion and to civil liberty, and have raised about forty thousand dollars for that purpose, being about one dollar for each Protestant inhabitant of the city. Coöperating committees have been appointed in France, Holland, Germany, Scotland, England, and the United States. President Roosevelt has accepted the honorary chairmanship of that for the United States, and the intention is to raise the sum of \$100,000 in all, that Calvin's work may be commemorated by a suitable monument in Geneva as that of Luther is by a monument in Worms.

It is not proposed to make this movement an endorsement of the peculiarities of Calvin's theology, but a recognition of indebtedness to his work in its broadest aspects. As such it is supported by men as wide apart in their opinions as ex-President Patton of Princeton and President Eliot of Harvard, and is receiving the endorsement not merely of religious bodies which still hold Calvin's theology in honor, but of those which have departed widely from his interpretations of the gospel.

No religious body is more indebted to Calvin than are the Congregational churches; no man contributed more than he to mold the theological opinions of the founders of Congregationalism or to develop the conceptions of civil liberty which the Pilgrims and Puritans made part of our American inheritance. None should be more interested than these churches in the due honoring of his memory. We therefore suggest the passage of the following vote:

Voted, that the National Council of the Congregational Churches of the United States learns with satisfaction of the proposal to erect in Geneva, on the four hundredth anniversary of Calvin's birth, a monument commemorative of the services of Calvin to religion and to civil liberty, and appoints a committee of three to coöperate in any suitable way with other committees in this country and abroad in the furtherance of this object, and to represent, if feasible, the Congregational churches in the observation of this anniversary.

The report was accepted and the following were appointed: Prof. Williston Walker, Connecticut; Rev. A. C. McGiffert, New York; and Rev. Henry M. Scott, Illinois.

SUNDAY, October 13.

The Council convened at Pilgrim Church at 10.30. The devotional services were conducted by Rev. Charles S. Mills, Missouri; Rev. Newell M. Calhoun, Connecticut; Rev. Cornelius H. Patton, Massachusetts; Rev. Julian M. Sturtevant, Ohio; and the sermon was preached by Rev. George A. Gordon, Massachusetts. Text, John 17:3; the subject, Eternal Life. The benediction was pronounced by Rev. William H. Warren, Michigan.

SUNDAY AFTERNOON.

At three o'clock the Council gathered at Gray's Armory for a labor meeting, Rev. Frank W. Merrick, Massachusetts, presiding. The general topic of the gathering was "The Modern Christian Church and the Modern World of Industry." Music was furnished by the orchestra and by the Fisk University Quartet. Devotional exercises were conducted by Rev. Frank M. White, Illinois. Addresses were delivered by Mr. John B. Lemon, Secretary of the American Federation of Labor; by Mr. James A. Emery, of the National Association of Manufacturers; and by Rev. Samuel G. Smith, Minnesota. Short addresses were also made by Arthur Arlett, California, and Rev. Graham Taylor, Illinois.

At four o'clock the Lord's Supper was celebrated, Rev. Charles S. Nash, California, and Rev. Henry M. Tenney, presiding. The following deacons assisted: Thomas Bell, Plymouth Church; F. C. Chapman, Archwood Church; John G. W. Cowles, Plymouth Church; C. F. Dutton, First Church; H. T. Fisher, Euclid Avenue Church; John McGeorge, Hough Avenue Church; J. W. Moore, Euclid Avenue Church; H. E. Roberts, Hough Avenue Church; C. J. Shaw, Trinity Church; H. E. Smith, East Church; Franklin E. Spelman, First Church; John Young, North Church.

SUNDAY EVENING.

The Council gathered at Gray's Armory, the Moderator in the chair. A chorus choir was led by Prof. Arthur S. Kimball. The Scripture was read by Rev. Frank L. Goodspeed, of Massachusetts, and prayer offered by Rev. William A. Waterman, Illinois. Addresses were made by Rev. Francis E. Clark,

Massachusetts, on "Christian Endeavor and Evangelism"; Rev. William J. Dawson, Massachusetts, on "Evangelistic Work in the Churches"; and by Rev. Edward A. Steiner, Iowa, on "Evangelism the Solvent of the Churches." Prayer and benediction by Rev. Henry F. Milligan, Illinois.

The American Missionary Association were in session Monday and Tuesday forenoon, and the Congregational Home Missionary Society Tuesday afternoon and Wednesday.

WEDNESDAY EVENING, October 16

At 7.30 prayer was offered by Rev. Dwight M. Pratt, Ohio, and an anthem rendered by the choir.

Addresses.

Mr. Lloyd Harter, of Chicago, and Rev. Frank Dyer, Illinois, made addresses in regard to young men's unions, and the resolutions regarding Congregational Brotherhood were adopted.

Tri-Church Union.

Rev. Nehemiah Boynton, chairman, reported for the Committee of Twenty-Eight, and the resolutions were adopted.

The Council united heartily in singing the Doxology.

Immigration.

The following was adopted and referred to the Committee on Oriental Immigration.

Resolved, that this Council, holding fast to the brotherhood of man under the Fatherhood of God, deploras the un-Christian spirit of hostility towards those of any nation who come to our shores as immigrants, and who, because they are of a different race, suffer persecution and proscription, particularly as it is thoroughly inconsistent with the spirit of Christ that we who send missionaries to the East should be lacking in charity toward persons from the East in our own land; and we declare our hearty sympathy for all efforts on the part of our rulers and of our people to put an end to such unjust discrimination.

City Church Extension.

It was *voted*, that a committee of five on City Church Extension Societies be appointed, of which the president and secretary of the Congregational City Federation shall be members. This committee shall further the organization of local societies for church extension, assist as far as possible the efficiency of such societies as are already in operation, and report at the next triennial council.

The following were appointed:

William Spooner, Illinois; H. Clark Ford, Ohio; Rev. Howard A. Bridgman, Massachusetts; H. F. Swartz, Missouri; Rev. Henry A. Stimson, New York.

Change in By-Law.

It was *voted*, to amend By-Law III by inserting after the word "Moderator," in line 3, the words "and Assistant Moderators," and after the word "Moderator," in same line, the words "and Assistant Moderators."

The Provisional Committee was authorized to borrow \$3,000.

THURSDAY MORNING, October 17.

At 9 A.M. the devotional services were conducted by Rev. Cornelius H. Patton, Massachusetts.

The Council in 1910.

The following was adopted:

In view of the unprecedented attendance, more than one thousand delegates being present, and the inspirational character of the meetings of the National Council and affiliated societies at Cleveland, be it resolved,

That, in the judgment of this Council, the combined meetings have been a great success.

That we invite and urge the affiliated societies to unite with the National Council in 1910.

Congregational Sunday-School and Publishing Society.

The report was received and referred to the Publishing Committee.

A Petition from the Officers of the Church Worship Society and Others.

In the Dayton Confession of Faith our communion of churches, in the act of seeking larger union, gained a summary of Christian doctrine through which, in the language of to-day, we are able to testify to the truths commonly received by us and to continue the witness of the Church Universal.

In the Council's Manual, approved in 1898, we have given to our local churches a practical guide in matters of polity and thereby helped to correct local abuses in government by putting in an easily accessible form a consensus of opinion from those who have given the problems of local organization and government special study.

In the all-important matter of the conduct of public worship the National Council has issued a form for the admission of members which, in simplicity of statement, beauty of language, and adequacy in doctrine, is far superior to former prevailing usage and a distinct advance upon any form found in use in any one church in our communion.

We believe that the time has come to supplement the form for a special occasion by similar suggestive orders of common worship for the ordinary services of the Lord's Day.

We therefore earnestly petition the Council here assembled to appoint a *committee of nine to prepare a brief order for Common Worship*, catholic in spirit, evangelical in doctrine, and truly expressive of our heritage in the reformed faith and our larger communion with ancient saints and the Church throughout the world.

While safeguarding the free forms of prayer by the leader in worship according to our prevailing customs, we especially desire that the order shall be a guide to a service more truly representative of the genius of Congregationalism than present practices, by affording larger opportunity for all members of the congregation to engage in expressive acts of worship.

This we ask not only with a view to city churches, where strangers abound, but also in the interests of the thousands of small churches and mission stations whose need of aid in orderly and expressive worship makes urgent appeal for an immediate ministry ^{of} _{of} such helpfulness in the conduct of

worship as the Council has already given for the conduct of business.

F. E. EMRICH,
President of Church Worship Society.
FRANK NEWHALL WHITE, *Vice-President.*
JOSEPH HAYES CHANDLER, *Secretary.*
WILLIAM A. KNIGHT.
ROCKWELL HARMON POTTER.
G. GLENN ATKINS.
HUBERT C. HERRING.
H. A. BRIDGMAN.
HENRY M. TENNEY.
W. DOUGLAS MACKENZIE.

It was *voted*, that a committee of nine be appointed to prepare a brief order for common worship, said committee to report at the next meeting of the Council.

The following were appointed: Rev. C. L. Noyes, Massachusetts, chairman; Rev. R. J. Thomson, New Jersey; Rev. C. H. Richards, New York; Rev. L. H. Thayer, New Hampshire; Prof. E. J. Bosworth, Ohio; Prof. J. W. Platner, Massachusetts; Prof. J. W. Buckham, California; Prof. W. S. Pratt, Connecticut; Rev. H. P. Dewey, Minnesota.

The following was adopted:

Whereas, these sessions of the National Council have proved prolific in themes of vital interest to our denominational welfare, but there has been insufficient time for their proper and profitable discussion,

Resolved, that the reports and resolutions to be presented to the next session of the Council by the Standing Committees be sent to the delegates-elect, as far as possible, one month previous to the meeting of the Council, and that said reports and resolutions be referred to the Publishing Committee for that purpose.

That the Provisional Committee be requested to notify all invited speakers that the Council will hold itself ready to sit in separate or executive session during the delivery of addresses whenever the necessities of the consideration of business may seem to require such action.

International Council.

The following delegates and alternates to the International Council at Edinburgh in 1908 were appointed:

Primaries.

Samuel B. Capen, Massachusetts; Thomas C. MacMillan, Illinois; Rev. Nehemiah Boynton, New York; Rev. Casper W. Hiatt, Ohio; H. B. Macfarland, Washington, D. C.; Rev. Charles S. Nash, California; Rev. Charles S. Mills, Missouri; Rev. Frank E. Jenkins, Georgia; D. P. Jones, Minnesota; Rev. Frank L. Goodspeed, Massachusetts; Rev. Asher Anderson, Massachusetts.

Alternates.

Rev. Samuel G. Smith, Minnesota; H. M. Beardsley, Missouri; Rev. Peter Roberts, Pennsylvania; Rev. Henry H. Proctor, Georgia; O. H. Ingraham, Wisconsin; Rev. Joel S. Ives, Connecticut; Rev. Elwin L. House, Washington; R. J. Bennett, Illinois; Rev. N. McGee Waters, New York; Rev. William D. Hyde, Maine.

Inter-church Relations.

The following were appointed a Committee on Inter-church Relations and members of the Federal Council:

Rev. Raymond Calkins, Maine; Rev. Edward A. Steiner, Iowa; Rev. Henry A. Miner, Wisconsin; Rev. Frank T. Rouse, Nebraska; Rev. Rockwell H. Potter, Connecticut; George E. Perley, North Dakota; Rev. Albert J. Lyman, New York; Rev. E. B. Sanford, New York; Edward H. Pitkin, Illinois; Thomas C. MacMillan, Illinois; Rev. Joel S. Ives, Connecticut; Rev. Washington Gladden, Ohio; Rev. Albert E. Dunning, Massachusetts; Rev. William H. Ward, New York; Rev. George A. Gates, California; Rev. G. Glenn Atkins, Michigan; Rev. William A. Bartlett, Illinois; Rev. M. H. Buckham, Vermont; Rev. William H. Bolster, New Hampshire; Rev. Doremus Scudder, Honolulu; Rev. Asher Anderson, Massachusetts.

Church Property.

The Committee on Church Property was elected as follows: Rev. Irving W. Metcalf, Ohio; Rev. Henry A. Stimson, New

York; Rev. Charles H. Richards, New York; H. Clark Ford, Ohio; Rev. Hubert C. Herring, New York; Rev. Asher Anderson, Massachusetts.

Resolutions.

Rev. Albert M. Hyde, Massachusetts; Rev. John E. Tuttle, Nebraska; and J. D. M. Shirtz, Michigan, were appointed a Committee on Resolutions.

Ministerial Training and Equipment.

Rev. Charles S. Nash reported for the committee and the recommendations were adopted. In accordance with the recommendation the National Council's commission on Ministerial Education was appointed as follows:

Rev. Charles S. Nash, California; Rev. William R. Campbell, Massachusetts; Rev. Harry P. Dewey, Minnesota; Elmer E. Brown, Washington, D. C.; Pres. John H. T. Main, Iowa; Rev. William D. Mackenzie, Connecticut; Rev. Nehemiah Boynton, New York; Rev. Dan F. Bradley, Ohio; Rev. Frank E. Jenkins, Georgia; Clarence W. Bowen, New York; W. H. Laird, Minnesota; Rev. Graham Taylor, Illinois.

Finance Committee.

On the recommendation of the Finance Committee it was *voted*, that in view of the condition of the funds of the Council and of the needs for the next three years, the Committee on Finance recommend that the Treasurer of the National Council be instructed to call for two cents per member from the churches for each of the three following years.

Advisory Committee.

Rev. William W. McLane, Connecticut, reported for the Advisory Committee, and later in the session the following was approved:

Resolved, that this National Council of Congregational Churches heartily approve the action of the Advisory Committee of the national benevolent societies appointed at the request of a previous Council, which, after consultation with the officers

of the several societies, and most careful study of the immediate and urgent needs of the various departments of our work, has recommended that the Congregational churches of our country undertake to raise not less than \$2,000,000 in donations from living givers, and has, for the first time in our denominational history, issued a united appeal for our entire missionary work, and has indicated the amount which each state needs to raise in order to secure this amount.

Resolved, that we endorse the apportionment indicated by this Advisory Committee, viz., that our churches try to raise for the American Board not less than \$560,000; for Home Missions, \$470,000; for the American Missionary Association, \$250,000; for the Congregational Church Building Society, \$170,000; for the Congregational Education Society, \$110,000; for the Congregational Sunday-School and Publishing Society, \$100,000; for Ministerial Relief, \$40,000; which, with the \$300,000 which the woman's boards will raise, will make up the total needed; and this Council advises and urges all our state and local bodies to do their utmost to encourage and assist the churches in their borders to secure the full amount indicated by the Advisory Committee as necessary for the full success of this effort.

Addresses.

Rev. Rockwell Harmon Potter, Connecticut, addressed the Council on "The Church as Witness for Civic Righteousness," and Rev. Burton W. Lockhart, New Hampshire, on "Church Neglect; Cause and Remedy."

Expenses of Delegates.

It was *voted*, that the various state and local bodies be requested to consider the question of expenses of delegates to the National Council and that the Provisional Committee give it attention in a communication to be addressed to these bodies.

Memorial.

The memorial from the Rockford Association, Illinois, reported by Rev. Quincy L. Dowd, was referred to the Committee on Polity.

The benediction was pronounced by Rev. Frank N. White, Illinois.

THURSDAY AFTERNOON.

At 2 P.M. the Moderator called the Council to order; "How firm a foundation" was sung, and Rev. John Hutchins, Connecticut, offered prayer.

Industrial Committee.

The Industrial Committee was appointed as follows:

Rev. Graham Taylor, Illinois; Rev. Wallace M. Short, Missouri; James Logan, Massachusetts; Edgar E. Clark, Iowa; Rev. Charles A. Jones, New York; Van A. Wallin, Michigan; Rev. Frank N. White, Illinois.

Resolutions.

The following were adopted:

Resolved, that this National Council, with loyalty to that which is best and most distinctive in the history of the Pilgrim faith, declares its unswerving opposition to increasing Sabbath desecration, and calls upon all our churches to earnestly and vigilantly resist the insidious, or open and flagrant, tendency to pervert the Sabbath to commercial uses and to mere pleasurable and sensual debasement.

That the Secretary of the Council be authorized to correspond with district and state bodies with a view to securing a uniformity of methods and names of state and district bodies in accordance with recommendations I to X of the Committee on Polity adopted by this Council.

That the Moderator, Secretary, and Treasurer be authorized to enter into conference with the officers of the missionary societies and state associations with a view to bringing about the recommendations of the Advisory Committee of the societies on apportioned benevolences.

That the Secretary of the Council be authorized to devise some method of correspondence whereby absentee members of Congregational churches may be brought speedily into relationship with the churches into whose vicinity they may have moved.

That this Council expresses its regret at the treatment by mob violence of certain subjects of Japan while residing in this country and the persistent attempts of irresponsible journals to create ill-will between these two friendly nations.

We desire to assure our Japanese brethren that the heart of Christian America beats true to the unbroken friendship between the United States and Japan for over half a century.

It was *voted*, that the Moderator, the Secretary, and Rev. John H. DeForest communicate this resolution to the Japanese ambassador, Viscount Aokai, at Washington.

Addresses.

Rev. Eugene G. Updike, Wisconsin, made an address on "The Church and the Industrial Problem"; Rev. Daniel Evans, Massachusetts, on "The Church as the Champion of Social Justice"; and Rev. Edward I. Bosworth, Ohio, on "A New Day for Congregationalism in Evangelism."

Evangelization.

Rev. Henry C. King, Ohio, made the report for the Committee on Evangelization.

The following committee was appointed:

Rev. William T. McElveen, Massachusetts; Rev. Frank J. Goodwin, Rhode Island; Rev. Frank G. Smith, Illinois; Rev. Will H. Spence, Vermont; John B. Sleman, Washington, D. C.; Rev. Edward I. Bosworth, Ohio; Rev. Clarence Vincent, Massachusetts; Rev. Henry Hoadley Guernsey, New Jersey; Rev. George L. Cady, Iowa; George W. Marston, California.

Permission was granted to increase this committee.

Polity.

The following were appointed the Committee on Polity:

Rev. Frank K. Sanders, Massachusetts; Rev. Albert E. Dunning, Massachusetts; Rev. Curtis M. Geer, Connecticut; Rev. Frank S. Fitch, New York; Benjamin F. Blair, New York; Rev. S. B. L. Penrose, Washington; Rev. Lucius O. Baird, Nebraska; Rev. Henry M. Tenney, Ohio; H. W. Darling, Kansas.

Comity, Federation, and Unity.

The following were appointed the Committee on Comity, Federation, and Unity:

Rev. Nehemiah Boynton, New York; Rev. W. Douglas Mackenzie, Connecticut; Rev. Charles E. Jefferson, New York;

John H. Perry, Connecticut; Rev. Henry C. King, Ohio; Rev. James W. Strong, Minnesota; Charles H. Rutan, Massachusetts; H. M. Beardsley, Missouri; Rev. Washington Gladden, Ohio; Rev. Charles S. Nash, California; Rev. William Hayes Ward, New York; Thomas C. MacMillan, Illinois; Lucien C. Warner, New York; Rev. William H. Day, California; David T. Corson, Georgia.

Race Prejudice.

The following was adopted:

In view of the fundamental principles of Congregationalism and our historic attitude with respect to the brotherhood of man, be it resolved that this National Council of Congregational Churches of the United States for 1907 hereby condemns in Christ's name all race prejudice, and especially does it deplore the mob violence so frequently visited upon the negro people; and that it further pleads for that increasing mutual helpfulness between the races, which alone can most effectively eradicate racial antipathy.

Minutes.

The Registrar was authorized to complete the minutes for publication.

Consolidation of Magazines.

The consolidation of the missionary magazines published by the various societies was referred to the Advisory Committee for further inquiry.

Prayer was offered by Rev. Albert E. Dunning.

THURSDAY EVENING.

The Moderator called the last session of the Council to order at 7 P.M. "Rock of Ages" was sung, and Rev. Edwin H. Stickney, North Dakota, offered prayer.

Thanks.

Upon motion of Rev. Francis L. Hayes, Kansas, the following was adopted:

Resolved, that we express to Pilgrim Church of Cleveland our unmeasured appreciation of their abundant hospitality; of the church edifice so perfectly adapted in its construction for such a gathering; of the anticipation of every possible detail

for ministering to our convenience and comfort; of the perfect management that has proceeded so smoothly and unobtrusively that no creaking of machinery has been heard; of the uniform courtesy and generous heartiness of our hosts, from our pastor to the young women and the young men who have served us, whether in the church or at the refectory; and, not least of all, for the cordial hospitality of the homes.

We thank the neighboring Methodist Church, the German Evangelical Church, and Zion's Schule for so considerately placing their buildings at our disposal; we have enjoyed the thoughtful kindness of those in charge of the street cars, and the citizens upon the streets, who have shown every attention.

We desire to make special mention of the rare music that has enriched our meetings, of the soloists, of the vested choir, and of the Bohemian chorus. Individual mention cannot be made of all those to whom our hearts go out in thankfulness. We would forget no one. Everything possible has been done for us in the spirit of utmost hospitality. We appreciate it.

Addresses.

Closing addresses were made by the Assistant Moderator, Rev. Frank L. Goodspeed; by the pastor of Pilgrim Church, Rev. Dan F. Bradley; and by the Moderator.

The choir led in the music and rendered anthems.

Addresses.

Rev. G. Glenn Atkins, Michigan, made an address on "A New Day for Congregationalism in Social Service," and Rev. S. Parkes Cadman, New York, on "A New Day for Congregationalism in Missions."

"God be with you" was sung. Rev. Samuel B. Forbes, Connecticut, offered prayer and pronounced the benediction, and the National Council of 1907 closed its sessions.

THOMAS C. MACMILLAN, *Moderator*.
Rev. JOEL S. IVES, *Registrar*.

EDGAR L. HEERMANCE,

GEORGE A. HOOD,

ROBERT J. THOMPSON,

Assistant Registrars.

OFFICERS.

The fourteenth triennial session of the National Council will be held in Kansas City, Mo., 1910.

OFFICERS FOR THE SESSION OF 1907.

Moderator, Hon. T. C. MACMILLAN, Illinois.

Assistant Moderators, President J. G. MERRILL, Tennessee.

Rev. F. S. GOODSPEED, Massachusetts.

Secretary, Rev. ASHER ANDERSON, Massachusetts.

Registrar, Rev. JOEL S. IVES, Connecticut.

Treasurer, Rev. S. B. FORBES, Connecticut.

Assistant Registrars, Rev. EDGAR L. HEERMANCE, Minnesota.

ROBERT J. THOMPSON, New Jersey.

Rev. GEORGE A. HOOD, Massachusetts.

OFFICERS FOR 1907-1910.

The moderators hold office until their successors are chosen; and the presiding moderator appoints a committee of nominations at the opening of the next session. The following officers and committees were elected for the next three years:

Secretary, Rev. ASHER ANDERSON, of Massachusetts.

Registrar and Treasurer, Rev. JOEL S. IVES, of Connecticut.

Auditor, DAVID N. CAMP, of Connecticut.

COMMITTEES — 1907-1910.

COMMITTEES OF SESSION.

Business. — Charles H. Hull, New York; Rev. W. R. Campbell, Massachusetts; Rev. F. W. Hodgdon, Iowa; Rev. S. G. Smith, Minnesota; C. L. Martin, Missouri.

Congregational Brotherhood. — Rev. Frank Dyer, Illinois; Pres. J. H. T. Main, Iowa; Rev. Edward N. Hardy, Massachusetts; Rev. Chas. E. Jefferson, New York; Frederick G. Weitzel, Nebraska; H. T. Lay, Illinois; Rev. Ernest B. Allen, Ohio; W. H. Strong, Michigan; Wm. Shaw, Massachusetts; Chas. A. Dinsmore, Connecticut; Daniel R. Howe, Connecticut; Rev. Edward L. Smith, Washington; Arthur Arlett, California; John B. Sleman, W. E. Sweet, Colorado.

Credential. — Rev. F. L. Goodspeed, Massachusetts; Rev. H. H. Tweedy, Connecticut; Rev. F. G. Dougherty, Kansas; Thomas Addenbrook, Pennsylvania; Hon. J. M. Whitehead, Missouri.

Evangelistic Work. — Pres. H. C. King, Ohio; Wm. Shaw, Massachusetts; Rev. F. G. Smith, Illinois; Rev. A. J. Lyman, New York; Rev. H. A. Jump, Maine.

Finance. — H. Clark Ford, Ohio; Rossiter W. Raymond, New York; R. J. Bennett, Illinois.

Industrial. — Rev. Frank W. Merrick, Massachusetts; Rev. William A. Knight, Massachusetts; Rev. Graham Taylor, Illinois.

Legal Status of National Council. — John H. Perry, Connecticut; H. Clark Ford, Ohio; Lucien C. Warner, New York; Hon. T. C. MacMillan, Illinois; Guilford Dudley, New York; Rev. P. S. Moxom, Massachusetts; David Fales, Illinois.

Marriage and Home. — Rev. S. W. Dike, Massachusetts; Rev. W. Hayes Ward, New York; Rev. P. S. Moxom, Massachusetts; Rev. J. A. Adams, Illinois; Rev. John Faville, Illinois.

Nominating. — Rev. F. J. Van Horn, Washington, D. C.; Rev. R. W. McLaughlin, Michigan; E. D. Redington, Illinois; Rev. S. C. Bushnell, Massachusetts; Galen C. Moses, Maine.

Resolutions. — Rev. A. M. Hyde, Massachusetts; Rev. J. E. Tuttle, Nebraska; J. D. M. Shirtz.

Rules. — Pres. S. B. L. Penrose, Washington; Rev. F. S. Fitch, New York; John H. Perry, Connecticut.

Southern Memorial. — Rev. C. H. Daniels, Massachusetts; Rev. C. H. Davis, New Hampshire; Rev. E. L. Smith, Minnesota; G. Henry Whitcomb, Massachusetts; Rev. D. F. Fox, Illinois.

Temperance. — Rev. John Faville, Illinois; Rev. D. S. Clark, Massachusetts; Wm. Spooner, Illinois; Rev. D. P. Breed, Iowa; Arthur Arlett, California; Rev. H. T. Sell, Illinois; C. C. Morgan, New Hampshire.

Twenty-Eight, on Union of Churches. — Rev. Nehemiah Boynton, New York; Rev. Wm. E. Barton, Illinois; Rev. C. S. Nash, California; Rev. George E. Hall, New Hampshire; Rev. C. S. Mills, Missouri; Rev. Washington Gladden, Ohio; Pres. W. D. Mackenzie, Connecticut; Rev. J. W. Bradshaw, Ohio; C. H. Rutan, Massachusetts; Rev. C. E. Jefferson, New York; Pres. S. B. L. Penrose, Washington; Rev. J. W. Strong, Minnesota; J. M. Whitehead, Missouri; Rev. C. L. Morgan, Illinois; Rossiter W. Raymond, New York; Rev. P. S. Moxom, Massachusetts; Pres. A. T. Perry, Ohio; John H. Perry, Connecticut; Rev. W. H. Day, California; Rev. H. H. Proctor, Georgia; W. H. Laird, Minnesota; E. P. Johnson, Ohio; C. M. Vial, Illinois; C. C. Morgan, New Hampshire; Rev. H. A. Stimson, New York; O. S. Whitelaw, Missouri; A. J. Lockwood, New Jersey; C. I. Alden, Massachusetts.

COMMITTEES AD INTERIM.

Provisional. — Col. Charles A. Hopkins, Massachusetts; Hon. T. C. MacMillan, Illinois; Rev. C. L. Kloss, Pennsylvania; Rev. Dan F. Bradley, Ohio; Rev. Charles L. Noyes, Massachusetts; Rev. Francis L. Hayes, Kansas; Rev. W. H. Day, California; Charles W. Osgood, Vermont; Rev. Alexander Lewis, Missouri; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut.

Publishing. — Thomas Todd, Massachusetts; Arthur H. Wellman, Massachusetts; Rev. R. J. Goodwin, Rhode Island; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut.

Trustees. — Rev. H. A. Stimson, New York; H. Clark Ford, Ohio; Rev. F. J. Goodwin, Rhode Island; Guilford Dudley, New York; Rev. William H. Allbright,* Massachusetts; Rev. G. R. Merrill, Minnesota; Rev. J. H. Selden, Connecticut; Rev. Charles H. Richards, New York; Rev. Asher Anderson, Massachusetts; Rev. Elliott W. Brown, New Jersey; B. H. Fancher, New York; Martin Welles, New York; Lucien C. Warner, New York; Rev. Louis F. Berry, Connecticut; Hon. T. C. MacMillan, Illinois.

Benevolent Societies. — Rev. John P. Sanderson, Michigan; Samuel B. Capen, Massachusetts; Rev. Charles S. Mills, Missouri; Rev. William R. Campbell, Massachusetts; Lucien C. Warner, New York; Rev. Amory H. Bradford, New Jersey; Charles H. Rutan, Massachusetts; Rev. Dan F. Bradley, Ohio; Rev. L. O. Baird, Nebraska; O. M. Carter, Illinois; Rev. Jean F. Loba, Illinois; Rev. S. A. Norton, Massachusetts; John F. Hunts-

* Deceased.

man, Rhode Island; Rev. John De Peu, Connecticut; Rev. Edward M. Vittum, North Dakota.

Calvin Centenary. — Prof. Williston Walker, New York; Prof. A. C. McGiffert, New York; Prof. H. M. Scott, Illinois.

Church Property. — Rev. I. W. Metcalf, Ohio; Hon. H. Clark Ford, Ohio; Rev. H. A. Stimson, New York; Rev. H. C. Herring, New York; Rev. C. H. Richards, New York; Rev. Asher Anderson, Massachusetts.

City Extension Societies, Federation of. — Wm. Spooner, Illinois; Hon. H. Clark Ford, Ohio; Rev. H. A. Bridgman, Massachusetts; H. F. Swartz, Missouri; Rev. H. A. Stimson, New York.

Comity, Federation, and Unity. — Rev. Nehemiah Boynton,* New York; Rev. Washington Gladden, Ohio; Rev. W. Douglass Mackenzie, Connecticut; Rev. Charles S. Nash, California; Rev. Charles E. Jefferson, New York; Rev. W. Hayes Ward, New Jersey; Hon. John H. Perry, Connecticut; Hon. T. C. MacMillan, Illinois; Pres. H. C. King, Ohio; Lucien C. Warner, New York; Rev. J. W. Strong, Minnesota; Rev. W. H. Day, California; C. H. Rutan, Massachusetts; David I. Carson, Georgia; Hon. H. M. Beardsley, Missouri.

Congregational Brotherhood. — Pres. J. H. T. Main, Iowa; Samuel B. Capen, Massachusetts; Prof. A. P. Hollis, North Dakota; Rev. E. B. Allen, Ohio; Rev. G. G. Atkins, Michigan; William Shaw, Massachusetts; Rev. E. N. Hardy, Massachusetts; Rev. E. H. Rudd, Massachusetts; Rev. C. A. Vincent, Massachusetts; Rev. E. L. Smith, Washington; Justice David J. Brewer, Washington, D. C.; Hon. H. M. Beardsley, Missouri; A. W. Benedict, Missouri; Fred Weitzel, Nebraska; Arthur Arlett, California; Rev. E. Lyman Hood, Georgia; W. L. Lougee, New York; H. W. Darling, Kansas; G. W. Bailey, New York; Judge C. W. Rosa, Wisconsin; Pres. H. C. King, Ohio; Lloyd E. Harter, Illinois; Victor F. Lawson, Illinois; Graham Taylor, Jr., Illinois; Judge Orrin N. Carter, Illinois; Rev. Frank G. Smith, Illinois; Rev. Frank Dyer, Illinois.

Evangelistic Work. — Rev. William T. McElveen, Massachusetts; Prof. E. I. Bosworth, Ohio; Rev. F. J. Goodwin, Rhode Island; Rev. Clarence A. Vincent, Massachusetts; Rev. Samuel G. Smith, Minnesota; Rev. H. H. Guernsey, New Jersey; Rev. W. H. Spence, Vermont; Rev. G. L. Cady, Iowa; John B. Sleman, Washington, D. C.; Geo. W. Marsten, ———.

Incorporation of National Council. — Hon. Simeon E. Baldwin, Connecticut; Charles E. Mitchell, Connecticut; Verrenice Munger, Connecticut; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut.

Industrial. — Prof. Graham Taylor, Illinois; Rev. C. A. Jones, New Jersey; Rev. W. M. Short, Missouri; Van A. Wallin, Michigan; James Logan, Massachusetts; Edgar D. Clark, Iowa; Rev. F. N. White, Illinois.

Inter-Church Relations. — Rev. Raymond Calkins, Maine; Prof. E. A. Steiner, Iowa; Rev. A. E. Dunning, Massachusetts; Rev. Washington Gladden, Ohio; Rev. W. Hayes Ward, New York; Rev. F. T. Rouse,

* Resigned.

Nebraska; Rev. G. A. Gates, California; Rev. R. H. Potter, Connecticut; Rev. G. Glenn Atkins, Michigan; Hon. George F. Roley, ———; Rev. W. A. Bartlett, Illinois; Rev. A. J. Lyman, New York; Pres. M. H. Buckham, Vermont; Rev. E. B. Sanford, New York; Rev. W. H. Bolster, New Hampshire; E. H. Pitkin, Illinois; Rev. Doremus Scudder, Honolulu, T. H.; Hon. T. C. MacMillan, Illinois; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut.

International Council, Delegates to. — Primarii: Hon. Samuel B. Capen, Massachusetts; Hon. T. C. MacMillan, Illinois; Rev. Nehemiah Boynton, New York; Rev. C. W. Hiatt, Ohio; H. B. MacFarland, Washington, D. C.; Prof. C. S. Nash, California; Rev. C. S. Mills, Missouri; Rev. F. E. Jenkins, Georgia; Hon. D. P. Jones, Minnesota; Rev. F. L. Goodspeed, Massachusetts.

Secundi: Rev. S. G. Smith, Minnesota; Hon. H. M. Beardsley, Missouri; Rev. Peter Roberts, Pennsylvania; Rev. H. H. Proctor, Georgia; Hon. O. H. Ingram, Wisconsin; Rev. Joel S. Ives, Connecticut; Rev. E. L. House, Washington; R. J. Bennett, Illinois; Rev. N. McGee Waters, New York; Pres. William D. Hyde, Maine.

Ministerial Education. — Prof. C. S. Nash, California; Rev. Nehemiah Boynton, New York; Rev. W. D. Mackenzie, Connecticut; Rev. W. R. Campbell, Massachusetts; Rev. H. P. Dewey, Minnesota; Rev. Dan F. Bradley, Ohio; Prof. Graham Taylor, Illinois; Rev. F. E. Jenkins, Georgia; E. E. Brown, Washington, D. C.; Clarence E. Bowen, New York; W. H. Laird, Minnesota; Pres. J. H. T. Main, Iowa.

Oriental Immigration. — Rev. C. R. Brown, California; Rev. O. S. Davis, Connecticut; William I. Washburn, New Jersey; W. D. Wood, Washington; Prof. E. A. Steiner, Iowa.

Polity. — Rev. F. K. Sanders, Massachusetts; Rev. S. B. L. Penrose, Washington; Rev. A. E. Dunning, Massachusetts; Rev. L. O. Laird, Nebraska; Prof. Curtis M. Geer, Connecticut; Rev. H. M. Tenney, Ohio; Rev. F. S. Fitch, New York; H. M. Darling, Kansas; Benj. F. Blair, New York.

Religious Education. — Rev. Frank K. Sanders, Massachusetts; Rev. A. W. Hitchcock, Massachusetts; Rev. C. A. Brand, Massachusetts; Rev. James A. Blaisdell, Wisconsin; Hon. Samuel T. Dutton, New York; Rev. A. E. Dunning, Massachusetts; Rev. William Horace Day, California; Prof. E. I. Bosworth, Ohio; Pres. Mary E. Woolley, Massachusetts.

Temperance. — Rev. Charles L. Morgan, Illinois; Rev. John Faville, Illinois; H. L. Whitehead, Indiana; Rev. J. B. Gonzales, Louisiana; Rev. P. A. Cool, Minnesota.

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 Wagner, Rev. Walter A., Pittsfield, Mass.
 Walker, Rev. H. H., Boulder, Colo.
 Walker, Rev. John T., Dowagiac, Mich.
 Wallace, Rev. Mac H., Detroit, Mich.
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 Ward, Rev. Frank G., Lansing, Mich.
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 Warfield, Rev. Franke A., Milford, Mass.
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 White, Rev. F. N., Chicago, Ill.
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 Woodin, Rev. Herbert P., Chicopee, Mass.
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 Woodruff, Rev. H. C., Bridgeport, Conn.
 Woodworth, Rev. Frank G., Toulaloo, Miss.
 Wright, Rev. W. E. C., Olivet, Mich.
 Wyckoff, Rev. J. L. R., Woodbury, Conn.
 Zickafoose, Rev. F. A., Ottumwa, Ia.

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